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REV. HENRY T. SELL, D.D. 1854-1928

Author of "Supplemental Bible Studies," "Bible Study by Books," "Bible Study by Periods," "Bible Studies in the Life of Christ," "Bible Studies in the Life of Paul," and "Studies in the Life of the Christian."

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PREFATORY.

Every Christian should be able to give a reason for the faith that he holds, to know why he believes and upon what grounds.

The design of this book is to aid in meeting this need and to give a brief summary of the leading doctrines of the Bible. No attempt has been made to seek after new or novel constructions of the subjects treated or to emphasize points of difference but rather to show upon how many fundamental things all churches are united. The standard of authority here used is the Bible and the final appeal is always to its pages. The larger works upon Biblical Theology have so thoroughly covered the ground that for this small one but little originality can be claimed save for form and condensation of statement.

The studies here presented were prepared for use in advanced Bible classes; Teachers' meetings; Normal classes; Educational Institutions; the Young Men's Christian Association and the Young Peoples' Society of Christian Endeavor.

The author is deeply sensible of the favor with which his two former books, Supplemental Bible Studies and Bible Study by Books have been received. This book is designed to follow these books thus making a comprehensive course of study upon Bible structure, Bible books and Bible doctrines.

HENRY T. SELL,

Chicago, Ill.

NOTE TO TEACHERS USING SELL'S BIBLE STUDY SERIES

¶ This Series, now being used with large acceptance throughout the English speaking world, has demonstrated the value of such systematic and comprehensive courses, meeting with marked appreciation on the part of teachers and students.

¶ Attention is called to the fact that these books may be had not only in cloth bindings but in a cheaper edition in paper covers, so reasonable in price that no difficulty will be found in inducing the members of any class to supply themselves and thus greatly add to the class interest through intelligent study of the assigned section prior to the study hour.

¶ For real interest and efficient work we cannot too strongly urge upon the leaders of Bible classes this plan of supplying the students under their instructior

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I.

THE DIVINE PLAN.

THE MAIN POINTS IN A PLAN.

There are two; an end to be accomplished and the appropriate means to be used in the accomplishment of that end.

An architect in planning a great building not only takes into consideration the purpose for which it is to be used but also the materials and methods of construction; he uses wise economy in the adaptation of means to an end. God as the great architect of the universe certainly has a plan in the making of the the world and man. The Scriptures everywhere represent Him as having an end in view in all that He does: He is the Creator and Ruler of all. There is nothing too great, nothing too minute to be included in His government. (See Lesson VII on Creation.)

GOD'S PLAN IN THE NATURAL WORLD.

The heavens declare the glory of God and the firmament showeth His handiwork (Ps. 19: 1.) There is here no disorder and no confusion; yet to an ignorant man who looks up at the heavens upon a clear night and sees them thickly studded with stars in infinite profusion, there seems to be no systematic arrangement.

The study of nature shows a reign of law. There is not a leaf placed upon a giant tree or the tiniest plant but after a certain order; the student of these things can tell us beforehand, even if he only sees the seed, how it will grow. The animal creation has been developed after a certain plan, there are a few great types and forms from which it does not vary; give a man skilled in these matters, but a single bone, and he will he will reconstruct the skeleton. The chemist is perfectly sure that acids and alkalies will act in the same way every time under the same conditions. All the "facts of nature stand in a certain relation to each other and will admit of no other." No longer does the real seeker after truth in the natural world attempt to force nature into his preconceived ideas but he asks what are the facts and tries to discover the plan which these facts indicate. The astronomer seeks his facts in the heavens. The geologist in the rocks; the zoologist in animal life; the botanist in plant life. They study God's thoughts after Him. God's creation and control of the natural world is made a ground of confidence in Him. Christ spoke of the fowls of the air, the lilies of the field as under God's care Matt. 6:26; 10:29; and if He cares for them how much more He thinks of us. But the light of nature is insufficient to show us God as we need to see and know Him.

In the Bible, the material world and its phenomena are made secondary objects of interest to man's spiritual state and needs and a supernatural reve-

lation from God. This earth is the place where the great problem of redemption is worked out.

GOD'S PLAN IN THE SPIRITUAL WORLD.

As God has a plan in the natural world so has He one in the spiritual world; a scheme of redemption; it is of great importance that it should be known and rightly apprehended. What is the relation of God to man and man to God? How does He look upon sin? What is the standard of righteousness? How can man be at peace with God? These and many questions like them press for answers; they are not matters of idle thought but of grave consequence for what we determine about them makes our theology and "our theology makes our religion," and our religion rules our lives and conduct.

What is the divine plan in the spiritual world and how can it be known? Men introduce confusion into this plan by setting up their own opinion as to its nature and workings instead of seeking the facts in the right quarter; it is as if an astronomer should seek to evolve a system of astronomy from his inner consciousness instead of from a study of the heavenly bodies. It is only through a supernatural revelation that we can know that God cares for man and that any sinner can be saved. As God has acted in the natural world so He acts in the spiritual world. The Bible is the history of the acts of God which reveal Him and redeem man. Christian doctrine is arrived at when we study and describe these acts. In this

spiritual world so many facts are beyond the reach of human experience and reason, that man can be sure of freedom from error only through a direct revelation from God, and that is given to us in the Scriptures. If we would know the plan of salvation we must study this Word of God. It stands in the same relation to the seeker after spiritual truth as the strata of the earth do to the geologist. In the Bible are contained the truths which man is to arrange and classify.

1. *Formally stated there have been three methods or attempts to find God's plan and formulate it.* (a) "The Speculative Method; this assumes certain principles and undertakes to determine from them what is and what must be." He who follows this way exclusively will try to force Bible facts to conform to his reason or preconceived notions. Here is a source of much trouble. (b) "The Mystical Method; mysticism is a matter of feeling." He who adopts this method will try to make the Scriptures testify to what he feels to be true; feeling is placed before fact or truth. (c) "The Inductive Method"; this is the way in which the true scientist seeks for truth in the physical world; "principles are derived from facts and not impressed upon them; speculations unless sustained by facts are worthless." It is unscientific for the theologian to assume a theory as to the nature of virtue, of sin, of liberty, of moral obligation, and then explain the facts of Scripture in accordance with his theories. His only proper course is to derive his theory of virtue, of sin, of liberty, of

obligation, from the facts of the Bible." Reason and feeling have their proper place but they need to be subordinate to facts.

2. *Christ appealed to the Scriptures.* Jno. 5: 45–47. Peter in his speech on the day of Pentecost confined himself to the revealed Word; so did Stephen in his address, Acts 7: 2–56. Paul in all his epistles is simply dealing with the facts of Redemption and applying them to the different conditions of life with which he came in contact.

GOD'S PLAN IN HIS WORD.

In the Bible we find a mass of facts concerning the acts and words of God, the spiritual history, nature and life of man, and the relations between God and man. We have to collect, compare and classify these truths according to their inner connection to evolve as far as possible a complete and systematic review of the Christian religion.

These facts and truths have been grouped by theologians under five heads:

1. *Theology* or facts and truths about God.

The Being of God. The Attributes of God. The Trinity. The Divinity of Christ. The Holy Spirit. Creation, Providence, etc.

2. *Anthropology* or facts and truths about man.

Origin and Nature of Man. Man's Relation to the Law of God. Covenants. The Fall. Sin and its Consequences, etc.

3. *Christology* or facts and truths about Christ.

The Person of Christ. His Work and Office. His Humiliation and Exaltation, etc.

4. *Soteriology* or facts and truths about Salvation. Nature and Conditions of Salvation. (All that Christ does may also come in here, so that Christology is by some included in Soteriology.) The agency of the Holy Spirit, Faith, Regeneration, Justification, Sanctification. The Means of Grace. The Scriptures, Prayer, The Sacraments, etc.

5. *Eschatology* or facts and truths about the Last Things, or the great events in which the kingdom of God reaches its consummation.

To these subjects may also be added that of Ecclesiology, or facts and truths about the Church.

In giving the Divine Religion to man, God in His revealed Word has omitted no essential thing. The subjects treated are of the greatest importance, and the most profound which can engage the attention of man; they show God's relation to the world, to man, to sin, and His desire to save all that will come unto Him.

Certain points stand out very clearly. (a) God is supreme over nature and man; in His character He is perfectly holy, just, good and wise. (b) Emphasis is placed upon the Redemption of Man. The Bible devotes very brief space, a single chapter to the creation of the universe, while all the rest is given to the plan of salvation. From the time man sinned in Eden God has been calling man to repentance and faith. Jno. 3:16.

THE PURPOSE OF GOD'S PLAN.

Is it the most happiness for the individual or the glory of God? What is the end sought? We are told to fear God and keep His commandments for this is the whole duty of man. Ecc. 12: 13. Deut. 6: 2. "Seek ye first the kingdom of God." Matt. 6: 19–34. Everywhere the stress is placed upon loving and serving God first. Evidently the Bible sets before us that the end or purpose sought is the glory of God; to seek this is to set before us the highest good, justice, purity and holiness in this world or universe. The chief end to be accomplished in building a great ocean steamer is not beauty, that is incidental, but strength and adequate power for her work. The cause of much misery in this world is that men are selfishly placing before themselves their own happiness and pleasure as the goal towards which they are to bend all their energies, no matter who suffers; the great work of the world has never been done by men with such a purpose in life. Christ came not to do His own will but the will of the Father who sent Him and to glorify Him in the salvation of men. The great end is attained in the life of every man when he becomes like Christ—forgets himself and seeks to glorify God in all that he thinks and does. But it must not be forgotten that the happiness of man and the glory of God are identical. In seeking the glory of God man is seeking his highest happiness. In sending Jesus Christ to

redeem man God shows His great desire for man's welfare and happiness. John 3: 14–17.

QUESTIONS.

What are the two chief points in every plan? What can be said of God's plan in the natural world? What can be said of God's plan in the spiritual world; how can this plan be known? What are the three methods by which men have attempted to find God's plan? Did Christ appeal to the Scriptures? What can be said of God's plan in His word? Name the five divisions. What is the purpose or end in God's plan?

II.

THE BEING OF GOD.

DEFINITION.

"By Being is here meant what has real substantive existence." It is opposed to the thought of inexorable fate, immutable law or blind force. God is a person. Ex. 3: 14.

"God is a spirit infinite, eternal, and unchangeable in His being, wisdom and power, holiness, justice, goodness and truth." This is the Christian sense in which the word "God" is used. Jno. 4: 24.

UNIVERSALITY OF A BELIEF IN GOD.

1. *There is no formal demonstration in the Bible of the Being of God;* it is everywhere taken for granted. The inspired writers assume that men have some knowledge of God and so address them. It is true that it is sometimes asserted that men do not know God but in that case the meaning is that they have lost through sin the knowledge of His true nature and will. Rom. 1: 19–21–31. Eph. 4: 18. Gal. 4: 8. 1 Cor. 15: 34.

2. *It is an intuition of our nature.* There is a moral law written on the heart, this law implies a lawgiver; one upon whom man is dependent. Paul

speaks of this law which is written on the heart (Rom. 2: 14–15) and declares that where there is no revelation men shall be judged by this law. There is no satisfactory way to account for this universal belief in the existence of God except that such a belief is founded in the very constitution of man.

3. *History confirms it.* All nations and tribes have some form of religion or some belief, however vague, in the supernatural. Further, those peoples which have had the loftiest idea of God have had the noblest history.

ARGUMENTS FOR THE EXISTENCE OF GOD.

I. THE ONTOLOGICAL.

"It is designed to show that the real objective existence of God is involved in the very idea of such a Being."

Des Cartes put the argument in about this form: "We have the idea of an infinite perfect Being. As we are finite that idea could not have originated with us. As we are conversant only with the finite it could not have originated from anything around us. It must therefore have come from God whose existence is thus a necessary assumption."

II. THE COSMOLOGICAL.

This argument has been stated as follows: "Every effect must have an adequate cause. The world is an effect, therefore the world must have had a cause

outside of itself and adequate to account for its existence."

The mind of man demands a sufficient cause for all things. This demand can only be satisfied by a self-existent being who is able to produce the universe and its phenomena. Gen. 1: 1–31.

III. THE TELEOLOGICAL.

It is the argument from "Design." Design supposes a designer. The world everywhere exhibits marks of design. Therefore the world owes its existence to an intelligent author. The machine, the book, the great building must have been in the minds of the men who brought them into the state of usefulness, strength and beauty before they were constructed; much more the world with its manifold evidences of intelligent design must have been in the mind of the great Creator before it came into existence. Jno. 1: 3.

The tendency of the best thinkers at present is to point out the almost irresistible argument for design which it presented in the history of nature as a whole.

KNOWLEDGE OF GOD.

How can we know that God enters into relations with us? How can we know Him? We cannot form a mental image of Him for He is infininite and we are finite. We can however have a right conception which is not an image. "We can think that God

is infinite and eternal" (See definition of God at the beginning of this lesson.)

1. *The Bible shows* that God can be known. Ps. 76: 1. Is. 11: 9. Rom. 1: 19, 20, 21, 28. Our Lord teaches that eternal life consists in the knowledge of God and Jesus Christ whom He hath sent. Jno. 14: 6–11.

2. *Man's moral nature demands it.* All men have a conviction that they are accountable to a Superior Being who knows their thoughts and acts and will reward and punish accordingly. Matt. 25: 31–46.

3. *The object of revelation* is to make the personal knowledge of God possible for every man in Jesus Christ.

QUESTIONS.

What is meant by the Being of God? Give a definition of God. What can be said of the universality of a belief in God? What is the standpoint of the Scriptures on the subject? Is it an intuition of our nature? Does history confirm it? Give the three well-known arguments for a belief in the existence of God? How can we know God?

III.

THE ATTRIBUTES OF GOD.

DEFINITION.

The Divine Attributes are perfections which belong to the eternal nature of God; they are essential to our idea of a Divine Being.

In representing the Attributes there are two extremes to be avoided: first, the tendency to make God a composite being composed of various elements and second, to so confound them that they all mean the same thing. Theologians hold that the Attributes differ not simply in our thought of Him, nor that they are only different modes in which God reveals Himself to us, but that they represent essential elements in His very nature or being. The Divine Substance itself is infinite, eternal and unchangeable.

CLASSIFICATION.

There are quite a number of classifications, one of the best known is as follows: "God is a self-existent and necessary Being. It is affirmed of Him I. That He is a Spirit. II. That as such He is infinite, eternal and immutable. III. That He is infinite, eternal and immutable. (a) In His Being. (b) In all that belongs to His intelligence, namely

in His knowledge and wisdom. (c) In all that belongs to His will, namely His power, holiness, justice, goodness and truth.

THE SPIRITUALITY OF GOD.

"God is a Spirit." Jno. 4: 24. None of the attributes of matter can be said to belong to Him. As a Spirit, God is a person. He is self-conscious, intelligent and voluntary in all His actions. He is not only an intelligent but a moral Being He is a simple and not a compound Being. Man is subject to change and can gain or lose knowledge, power and holiness, God is not subject to change in His attributes and substance. He is immutable.

The Bible everywhere represents God as a personal and spiritual Being. He spoke to Adam, Noah, Moses, and others. He says, "I am" "that is my name." "I am the Lord your God." He represents Himself as merciful and gracious. He bids men pray to Him. He gives the well-known form; "Our Father which art in heaven." He reveals Himself as a spirit with whom our spirits can hold intercourse and as one whom we can know in this way.

INFINITY.

"God is infinite in being because no limit can be assigned to His perfections and because He is present everywhere." As one has stated it: "A being is said to be present wherever it perceives and acts. As God perceives and acts everywhere, He is said to be everywhere present."

1. *The Infinity of God in relation to space is twofold.* His Immensity and Omnipresence. By God's Immensity is meant that He is not bounded by the limitations of space. He is present everywhere and acts everywhere. By God's Omnipresence is meant that He is equally present with all His creatures at all times and in all places. Eph. 1: 23. Jer. 23: 24. Ps. 139: 7–12. Acts 17: 28.

2. *The Infinity of God in relation to time.* He dwells in the eternal now. As He is no more in one portion of space than in another so "He does not exist in one period of duration more than another." "He is the same yesterday, to-day, and forever." Heb. 13: 8. Ps. 90: 2; 102: 25–27. Is. 57: 15; 44: 6. 2 Pet. 3: 8. Rev. 1: 4.

IMMUTABILITY.

By this is meant that God is unchangeable in His substance and attributes. There can be no change in His power, holiness or wisdom. "He is the Father of lights with whom there is no variableness neither shadow of turning." Jas. 1: 17. Num. 23: 19. Mal. 3: 6. Ps. 33: 11. Prov. 19: 21. Is. 14: 24; 46: 9–10. Care must be taken not to confound Immutability with Immobility. God is unchangeable but He is not inactive. He is on the contrary intensely and perpetually active.

KNOWLEDGE.

God has knowledge of all things and it is intuitive and immutable. "All things are naked and opened

unto the eyes of Him with whom we have to do." Heb. 4:13. Ps. 139:12. Ps. 94:9. Ps. 139:1–2. "The eyes of the Lord are in every place beholding the evil and the good." Prov. 15:3. Ez. 11:5. Acts 15:18. Prov. 15:11. God's just judgments are founded upon His perfect knowledge. We pray to Him in faith because we believe that He knows what we say and understands our wants.

WILL.

This is the power of self-determination. It is a necessary attribute of God as a spirit and voluntary agent. Everywhere in the Scriptures God is represented as commanding, counseling, purposing, and decreeing. God does what He does by the self-determining power of His will. He is free to do or not to do. He is not acting from the necessity of His nature. Christians believe that the will of God is the final ground of moral obligation because that will is the expression of God's nature and in it is revealed the demand of the infinite wisdom and goodness.

POWER.

The Bible represents God as able to do everything He wills. Man must use means to accomplish his purposes, but with God means are not necessary. He wills and it is done. He said "Let there be light and there was light." Gen. 1:3. This is the highest idea of power. Christ healed the sick at a word. Luke 13:11–12. Ps. 135:6; 115:3.

Matt. 19: 26. Gen. 17: 1. Jer. 32: 17. God is not only Creator and Preserver but Sovereign of the world and all creation. "Thine is the Kingdom O Lord and Thou art exalted as head above all." 1 Chr. 29: 11. Is. 45: 9. Matt. 20: 15. This Sovereignty is absolute and immutable; "exercised in establishing all laws, physical and moral and in determining the nature and powers of the different orders of created beings."

HOLINESS.

The root of this word Holiness is freedom from all impurity. God is represented in the Scriptures as the only being absolutely free from moral imperfections. "There is none Holy as the Lord." 1 Sam. 2: 2. The Bible represents the Holiness of God as an object of worship rather than His knowledge or power. Rev. 15: 4. Ps. 99: 9; 111: 9. Hab. 1: 13.

JUSTICE.

When we regard God in His dealings with His rational creatures we conceive of Him as perfectly just. He is a righteous ruler; all His laws are holy, just and good. Ps. 97: 2; 7: 11. Gen. 18: 25. Job 8: 3. Matt. 25: 31–46. But all men have violated God's laws and deserve punishment. How can anyone stand before the perfect justice of God? The argument in the Epistle to the Romans is to this effect that all men are sinners, that God is just, the guilty cannot satisfy justice; hence in order to be

reconciled to God the sinner must trust not in his own righteousness but in Christ the righteous by whom God justifies and saves.

GOODNESS.

In the attribute of goodness is included God's love to men, His mercy, benevolence and grace. This goodness is everywhere displayed. In nature there are no devices for the promotion of pain for its own sake. In Christ we have God's love for sinful men most wonderfully set forth. Eph. 2: 7. 1 Jno. 4: 7–11. The work of redemption through Christ is in order that sin, the cause of so much misery, might be destroyed. The exaltation of God in all things, and not the lifting up on high of man, is the end to be sought for; in this exaltation alone can the supreme goodness be manifested. For the glory of God is the highest happiness of man.

TRUTH.

The truth is that which can be relied upon. We believe God to be true because He is really that which He has announced Himself to be. He is faithful and immutable, we can rely upon His Word. His Word can never fail though heaven and earth pass away. "The truth of God is therefore the foundation of all religion." We learn to place implicit confidence in God's laws revealed in nature; season follows season in regular order and effect comes after cause, we may also rely with perfect trust in God's Word revealed to us in the Scriptures.

QUESTIONS.

Give a definition of the attributes, what extremes are to be avoided? How may the attributes be classified? What is meant by the Spirituality of God? The Infinity? Immutability? Knowledge? Will? Power? Holiness? Justice? Goodness? Truth?

IV.

THE TRINITY.

INTRODUCTORY.

There are three forms or aspects under which this doctrine has been treated. (a) The Biblical or what the Scriptures have to tell us. (b) The Church or the expressions of councils and ecclesiastical bodies, and (c) The Philosophical or the efforts which have been made to explain it on philosophical principles.

THE BIBLICAL FORM.

We have space only to consider this the most essential form of the doctrine of the Trinity. This is not a speculative or abstract thought given to us as something upon which to exercise our ingenuity but a practical doctrine revealed for the purpose of a more full knowledge of the Divine Being and the means of our salvation. We believe in a Divine Creator, a Divine Redeemer, and a Divine Sanctifier. They and their acts are bound up with our deepest religious convictions.

THE SCRIPTURES TEACH THE UNITY OF GOD.

The Bible asserts: There is one God (Deut. 6: 4) and besides Him there is no god. Is. 42: 8; 44: 6. It

opposes the thought of many gods. "Thou shalt have no other gods before me," (Ex. 20: 3) and the idea of no god. "The fool hath said in his heart there is no God." Ps. 53: 1.

Yet we find that while the unity of the Divine Being is maintained, the name of God in the Book of Genesis at the very beginning of the Revelation is in the plural form and the personal pronouns are in the first person plural. "Let us make man in *our* image, after *our* likeness." Gen. 1: 26. In the Old Testament a distinction is made between Jehovah and the angel of Jehovah; yet to each is given divine worship. The angel of Jehovah (Ex. 3: 2–5, Jos. 5: 13–15) is believed to be the Divine Son of God. The Spirit of God (The Holy Spirit) in Genesis (1: 2) is described as moving upon the face of the waters. Among the last words of Jesus was the command to baptize in the name of the Father, Son, and the Holy Ghost. Matt. 28: 19. As revelation advances this doctrine of the Trinity becomes clearer. The work of the Father, the work of the Son, and the work of the Holy Spirit is more and more plain and distinct; See Jno. 14th chapter; yet the unity of the Godhead is everywhere upheld.

DIVINE TITLES ARE GIVEN TO THE FATHER, SON, AND HOLY SPIRIT.

Divine worship is rendered to each. Many passages might be quoted to show that severally they are the objects of love and adoration. The Father is di-

vine. Gen. 17: 1. Ex. 6: 1–3. The Son is divine. Jno. 1: 1–4. Col. 1: 16. Rom. 9: 5. And the Holy Spirit is divine. Heb. 9: 14. Ps. 139: 7–12. Jno. 14: 26; 15: 26; 16: 7–15. Acts 2: 4.

ACTS OF DIVINE POWER ARE ASCRIBED TO THE FATHER, SON, AND HOLY SPIRIT.

They are declared in the Scriptures to possess the same substance and to have the same attributes, to be equal in power and glory. (See lessons upon The Attributes of God, The Deity of Christ, The Holy Spirit and the proof texts in connection with these lessons.) To each is ascribed the act of the creation of the world. Gen. 1: 1–2. Ps. 33: 6. Col. 1: 13–17.

PERSONALITY.

The distinct personality of the Father, Son, and Holy Spirit is revealed. The Father say "I" the Son says "I" the Holy Spirit says "I." This is made so plain that no proof texts need be quoted. The persons in the Godhead are not different relations or modes of operations but persons. God the Father is specially prominent in the Old Testament. He promises through the prophets to send Christ as Messiah. The Son is specially prominent in the four Gospels. He does His wonderful work on earth for the redemption of man and departing promises to send the Holy Spirit. The Holy Spirit is specially prominent in the Acts. He is referred to about fifty times. The disciples by the command of Christ wait

for His appearing at Jerusalem. When He came, then came the Pentecost, and the grand work has been going on ever since that time.

ORDER OF PRECEDENCE.

While the Divine Being subsists in three persons and there is an equality in power and glory yet it is no less plain that the Father is first, the Son second and the Holy Spirit third. "There are certain acts and conditions predicated of one person of the Trinity that are never predicated of the others. Thus generation belongs exclusively to the Father, filiation to the Son and procession to the Spirit." Further: There are certain acts which are predominately referred to the Father, others to the Son, others to the Spirit. The Father creates, elects and calls; the Son redeems; and the Spirit sanctifies.

NOTE—For proof texts on the doctrine of the Trinity see Subject Index in Teacher's Bible under the titles of God the Father, God the Son, and God the Holy Spirit.

QUESTIONS.

What are the three forms under which the doctrine of the Trinity has been treated? What can be said specially of the Biblical form? What do the Scriptures teach about the unity of God? The divine titles given to the Father, Son and Holy Spirit? The Acts of Divine Powers? The Personality and the Order of Precedence in the Persons of the Trinity?

V.

THE DEITY OF CHRIST.

The evidences for the Deity of Christ are so many that only a few, and those most commonly set forth, can be considered in the space allotted to this lesson.

"The orthodox doctrine on this subject is that from eternity Jesus Christ has existed as the co-equal of and the Son of the Father, constituted of the same infinite self-existent essence with the Father and the Holy Ghost."

THE EVIDENCE OF THE OLD TESTAMENT.

The writings of the Old Testament are divided into Poetic, Prophetic, Didactic and Historical; in each we find the evidence clear, strong and positive. Christ Himself said (Luke 24: 25-27, 44) "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me."

1. *The Historical books* prepare for and point towards Him. The rites and ceremonies of the Levitical economy are comparatively meaningless until Christ is set in the midst of them.

2. *The Psalms and Prophetical books* are dark and full of mystery until the light for the darkness and the key to the mystery are found in Him.

3. *A few selected passages* (out of many) *which refer to Christ in the Old Testament.*

(a) Christ the Messiah declared to be the Son of God. The second Psalm asserts that He is the Son of God and as such will receive power over the whole earth.

(b) The Messiah is called God and His throne eternal. Ps. 45. Compare with Heb. 1: 8, 9.

(c) The Messiah the Mighty God and Everlasting Father. Is. 9: 6. Compare Matt. 4: 14–16.

(d) Declared to be from everlasting. (His birthplace,) Mic. 5: 2. Compare Matt. 2: 6.

(e) His birthplace foretold and that as Jehovah He should suddenly come to His temple, and that His messenger should precede Him. Mal. 3: 1, 2. Compare Mark 1: 2.

(f) Seed of Abraham. Gen. 12: 3; 18: 18; 22: 18.

(g) House of David. Ps. 89: 4–36.

(h) Suffering and Passion. Ps. 22: 1–8. Is. 53: 1–12. Dan. 9: 26. Zech. 13: 6, 7.

(i) Death on the cross. Ps. 16: 10; 22: 16. Is. 53: 8, 9.

(j) Resurrection. Ps. 16: 10.

(k) Redeemer and Intercessor. Job 19: 25–27. Is. 41, 14; 44: 6; 47: 4; 59: 20; 62: 11; 63: 1. Jer. 50: 34. Is. 53: 12.

(l) The Messiah, Christ, the King of Israel. 1 Sam. 2: 10. Ps. 2: 2; 45: 1–6. Is. 61: 1.

(m) In the Old Testament Christ is called by many titles which show that He was regarded as God. The subject of the Messianic kingdom and king is a constant theme with all the prophets.

Note—For an exhaustive summary of the hundreds of passages of the Old Testament quoted or alluded to in the New Testament and the many texts specially relating to Christ, see Bagster's Bible and S. S. Teacher's Edition of Oxford Bible.

THE EVIDENCE OF THE NEW TESTAMENT.

The prophecies and references to Christ in the Old Testament which are expressly cited in the New number three hundred and thirty-three. The title. "The Son of God," is applied to Christ twenty-five times in the four gospels.

1. *The preexistence of Christ.* (a) Creator of the world. Jno. 1: 3. Col. 1: 15–18. (b) With the Father before the world. Jno. 1: 1; 6: 62; 8: 58; 17: 5; 2 Cor. 8: 9. (c) He came down from heaven. Jno. 3: 13; 13: 3; 16: 28. 1 Cor. 15: 47.

2. *Divine Titles* given to Him. Rom. 9: 5. "The word was God." Jno. 1: 1. "My Lord and my God." Jno. 20: 28. "Who is over all, God blessed forever." Rom. 9: 5. "God was manifest in the flesh." 1 Tim. 3: 16. "But unto the Son He saith, Thy throne, O God, is forever and ever." Heb. 1: 8. "This is the true God." 1 Jno. 5: 20.

3. *Divine Attributes ascribed to Him.* (a) Eternity. Jno. 1: 2. (b) Unchangeableness. Heb. 1: 11. "Jesus Christ the same yesterday, to-day and forever." Heb. 13: 8. (c) Everywhere present. Jno. 3: 13. Matt. 18: 20. "I am with you alway, even unto the end of the world." Matt. 28: 20. (d) Perfect knowledge of God and man. "All things are delivered unto me by my Father." Matt. 11; 27. Jno. 2: 23–25. (e) All powerful. "Up-

holding all things by the word of His power." Heb. 1: 3. "I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty." Rev. 1: 8.

4. *Divine works wrought by Christ.* (a) Creation. Jno. 1: 3–10. "All things were made by Him." Col. 1: 16, 17. "For by Him were all things created." (b) Upholds all things. "Upholding all things by the word of His power." Heb. 1: 3. (c) Miracles. (d) Judgment. Matt. 25: 31, 32. "Before Him shall be gathered all nations."

5. *Supreme worship to be paid to Christ.* Matt. 28: 19. "All men should honor the Son even as they honor the Father." Jno. 5: 23; Jno. 14: 1. Acts 7: 59–60. 1 Cor. 1: 2. 2 Cor. 13: 14. Rev. 1: 5, 6.

6. *He proved Himself to be Lord of all.* (a) Master of men and of thought. There is a divinity and authority in His sayings which are not in those of any other man. The most learned judge takes time to consider a hard question. Christ instantly answered the most difficult questions put to Him, and so answered them that they were settled for all time.

(b) All power over disease. Physicians are glad if they can heal the sick after many weary days, but when Christ healed, it was with a word or touch and the cure was complete at once.

(c) All Power over Nature. When a storm arises on sea or shore, it will run its course for all man can say; but Jesus spoke to the tumultuous waves on the sea of Galilee and there was a great and instant calm;

the few loaves and fishes multiplied in His hands and became food for the thousands who thronged Him in a desert place.

(d) Raiser of the dead. Men have been able to heal the sick but not to raise the dead. Jesus with a word bade the dead arise. Lazarus had been four days dead yet he obeyed the voice of the Master and came forth from the tomb.

(e) The Forgiver of sins. Only God can forgive sins yet Jesus said to those who stood around the bed of the man sick with the palsy, "That ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee, arise."

(f) He rose from the dead. For forty days after He came forth from the tomb He gave every opportunity for tests of the reality of His resurrection.

7. *Jesus was possessed not only of a divine but a uuman nature.* Son of God and Son of Man.

(a) "There are no narrow limits to His individuality." Men become bound up and absorbed in their occupations. The instant that a name is suggested, we think of an occupation. Jesus was a carpenter, philosopher, teacher, preacher, worker of miracles, God over all, and yet so perfect in His humanity that He stands out as the generic man of all time, fully in sympathy with men of all occupations and professions. (b) He is not limited by His nationality. We think of Washington as an American, Napoleon as a Frenchman, Nelson as an Englishman, Peter the Great as a Russian, Socrates as an Athenian, Cicero as a Roman. Christ was born a Jew, yet

we never think of Him as a Jew. He is to every one as the Son of Man, belonging to all nations.

8. *The testimony of Christ Himself.* Jesus declared Himself to be the Son of God; He claimed equality with God, and that His thoughts and actions were the same as those of the Father; He demanded honor the same as the Father. Jno. 5: 18–23. He said, "I and my Father are one." Jno. 10: 30. At His trial He asserted in answer to the High Priest's question that He was Christ the Son of God. Matt. 26: 63–66. He affirmed His preexistence, and that He had glory with the Father before the world was, (Jno. 17: 5) and that whoever had seen Him had seen the Father. Jno. 14: 9.

QUESTIONS.

What is the orthodox doctrine on the subject of the Deity of Christ? What is the evidence of the Old Testament? What is the relation of the historical books to this subject; the rites and ceremonies of the Levitical economy? Where is Christ declared to be the Son of God; God; Mighty God? to be from everlasting; birthplace foretold? What is the evidence of the New Testament? How many prophecies and references to Christ in the Old Testament are quoted in the New? How many times is the title "Son of God" applied to Christ in the four gospels? What proof is there of the preexistence of Christ? What divine titles are given to Him; divine attributes ascribed to Him; divine works wrought by Him; supreme worship paid to Him? How is He proved to be Lord of all? What was the testimony of Christ Himself? Give Scripture references.

VI.

THE HOLY SPIRIT.

NAME.

The Holy Spirit is called by various names in the Scriptures: "The Spirit." "The Spirit of God." "The Holy Ghost." "My Spirit." "His Spirit." "The Comforter." His work is everywhere manifest in the Bible. In the New Testament alone there are about three hundred references to Him. "He is called the Holy Spirit to indicate both His nature and His operations." "He is an immaterial being, pure and holy in His nature." "He is generally regarded as the executive of the Godhead, whatever God does, He does by His Spirit. He is the third person of the Trinity.

NATURE.

1. *He is personal.* He is not a mere agency or force through which God the Father works but has a distinct personality of His own. In a person we have an individual substance, an intelligence and a will. Christ speaks of the Comforter as a person, as one who shall teach all things, who will testify of Him. Jno. 14: 26; 15: 26–27. 1 Cor. 2: 10–12. In Acts 13: 2 the Holy Ghost is represented as speaking, di-

recting the work of the early church and appointing missionaries. He says: "Separate me Barnabas and Saul for the work whereunto I have called them." Numerous instances might also be cited from the Old Testament to show personal activity of the Spirit.

2. *He is divine.* The attributes of God are ascribed to the Spirit. Eternity. He is called the Eternal Spirit. Heb. 9: 14. (a) Omnipresence. He is everywhere present. The Psalmist says "Whither shall I go from Thy Spirit and whither shall I flee from Thy presence." Ps. 139: 7–12. (b) Omniscience. He knows all things. "The Spirit searcheth all things, yea the deep things of God." 1 Cor. 2: 10, 11. (c) He is one with the Father and Son. He is associated with them in the formulas of Baptism and Benediction. The church has always regarded Him as divine. As He is divine, He is an object of worship. "We pray to the Spirit for the communication of Himself to us, that He may according to the promise of our Lord, dwell in us; as we pray to Christ that we may be the objects of His unmerited love.

OFFICE AND WORK.

1. *Relation to God the Father and God the Son.* The Holy Spirit is the third person of the Trinity. The doctrine of the church is set forth in the Bible. While the spirit is equal in glory and the same in substance, He is subordinate as to mode of subsistence and operation to the Father and Son. He

proceeds from them and they work through Him.

2. *Relation to the written Word.* He reveals divine truth. In the Old Testament it is plainly stated that the prophets were the organs of the Holy Spirit. Mic. 3: 8. "They spake as they were moved by the Holy Ghost." The same condition prevails in the New Testament. 1 Cor. 2: 12–13.

3. *Relation to the material world.* The Spirit is here the source of life. When He brooded over the waters chaos was reduced to order. Gen. 1: 2. Matter does nor have life in itself: If the spirit which gave it life is withdrawn it dies. The Psalmist speaking of created living things says, "Thou hidest Thy face they are troubled: Thou takest away their breath they die and return to dust. Thou sendest forth Thy Spirit they are created, and Thou renewest the face of the earth." Ps. 104: 29,30.

4. *Relation to man.* (a) The Spirit gives mental power and fits men for special work. Moses stands as one of the wisest and greatest men. He did his great work and the elders with him through the spirit of God. Num. 11: 17. Saul lost his power to govern his kingdom when the Spirit of the Lord departed from him. David became what he was through the Spirit of the Lord. 1 Sam. 16: 13. The Spirit raised the humble fisherman of the Lake of Galilee from their lowly occupation to be the world's teachers. Acts 1: 8; 2: 1–4. (b) The Holy Ghost is the source of spiritual power. In what is called Common Grace the Spirit works continually upon the hearts of all men. Whatever there is of

truth and morality in the world is due to Him.

The special work of the Spirit is to convince men of sin, to convict their consciences, to enable them to see the wrong they are doing themselves and God in continuing in sin. He regenerates the souls of men when they repent. Jno. 16: 7–15.

"He dwells in those whom He thus renews as a principle of a new and divine life." Believers are thus united with God the Father and Christ the Son, and made one. They enter into communion with God and with each other. In the 14th chapter of John, Christ describes very fully this work of the Spirit. The Holy Ghost also directs the work of the church. We are living under His dispensation.

QUESTIONS.

By what names is the Holy Spirit called? Why is He called the Holy Spirit? What can be said of His nature? Personality? Divinity? What can be said of His office and work? Relations to the Father and Son, and the world, and to man?

VII.

CREATION.

INTRODUCTION.

"We are placed in the midst of a vast universe of which we form a part. We are forced not merely by a desire for knowledge but from the necessities of our nature to ask, whence did it come? What are we? Whither are we going? To refer everything to chance is no solution. To refer everything to necessity is no solution." The Bible does not hesitate to grapple with these great questions and treats them so as to command the attention and interest of all peoples through all time. The difficulty in the human solution of the problem of the origin of creation is that it lies beyond the sphere of reason and experience. The scriptural statements have often to contend not with facts but theories and just here is where much of the trouble arises. Anyone can advance a theory which may stand until a better or more ingenious one is put forth.

ORIGIN OF CREATION.

1. *Theories.* Outside the Bible which ascribes to God the beginning of all things there are two main theories by which men attempt to account for the phenomena of the universe and the world.

(a) Matter alone it is asserted accounts for all things, mind is excluded. Matter and the resident forces in it are sufficient to produce all that we note in the mineral, vegetable and animal kingdoms.

(b) Matter and mind together are said to be the cause of all things. But mind can exist only in connection with matter. Apart from it, it has no existence.

The serious objection to both these theores is that they fail to account for the origin of matter and mind. The real question at issue is, how did matter and mind come to exist?

2. *The Scriptural view.* The Scriptures take their stand at a place where human experience and reason fail to get a foothold.

The Bible asserts (a) There was a time when matter did not exist. (The heavens and the world were not in being.) (b) God created the heavens and the earth out of nothing. (c) Creation was not from any necessity but by God's will or His good pleasure.

That is "God was not under any mental or metaphysical necessity to create the world." Gen. 1: 1. Neh. 9: 6. Ps. 33: 6. Col. 1: 16, 17. Heb. 11: 3. Rev. 4: 11 The Bible always represents God apart from the world and not identified with it. He is its Creator and Preserver. Ps. 33: 6; 89: 11. Is. 45: 8. Jer. 10: 12. Zech. 12: 1. Acts 17: 24. Col. 1: 17. Heb. 1: 10.

3. *First and second causes in Creation.*

Without a Divine Revelation we should not have any light upon the solution of the problem of the first great cause of the origin of the heavens and the earth.

Theologians have however, always held that there was a distinction between the first cause and secondary causes in creation or as it is sometimes stated "immediate and mediate creation." It is asserted that while God is the maker of all things that He also works through and in union with secondary causes and that there is a mediate and progressive creation. The first chapter of Genesis is an account of the orderly progress of creation. There is a development from the less to the greater; from the simple to the more complex.

THE REASON FOR CREATION.

It is manifestly impossible to find a final reason for creation through nature or nature's laws for but few comparatively of the facts are known from which a conclusion can be reached. Man has only in recent times begun a systematic study of the earth and the heavens. New facts are constantly being made known; new discoveries in nature's vast laboratory are coming to light; new interpretations of old phenomena are daily set before us. Everything is changing. Men in pursuit of the truth desire the whole truth and go where the truth leads. There is still very much undiscovered country.

It is quite certain that if we are to get light on this subject of the cause of creation we must get it from the Scriptures. In Ps. 19: 1 we are told that "The heavens declare the glory of God." In Rev. 4: 2 it is said, "Thou are worthy O Lord to receive glory and honor and power; Thou hast created all

things and for Thy pleasure they are and were created." In Col. 1: 16, it is declared "All things were created by Him and for Him." God is His own end in creation. It is for the glory of the Creator all things were created. Yet in saying this it is manifest that the highest interests of man are bound up in the glory of the Creator. The glory of God "is the source of all holiness and all blessedness to rational creatures." In the creation and salvation of man it is very evident from many Scripture statements that God cares more for the welfare and happiness of man here and hereafter than man himself. Jno. 15: 13; 10: 11.

THE MOSAIC ACCOUNT OF CREATION.

1. *The Religious Aspect.* The first chapter of Genesis is unique in all literature for its form and teaching. The radical religious teaching of this chapter is seen when it is noted how it strikes at the very life of the old worship of many gods, so called sacred animals, the sun, the moon and the stars. It proclaims one God. It teaches the non eternity of matter and that the heavens and the earth had a beginning. It sets forth the fact that God brought into existence the sun, moon and stars and the animal creation. They are created things and are not therefore proper objects of worship. God over all, creating all, caring for all, is the only being to whom divine homage should be given. The Bible is essentially religious in its teaching and many in their anxiety to seek other things miss this

great revelation of one God, the creator and ruler of all.

2. *Scientific Aspect.* A secondary interest in this Mosaic account is the scientific. How much the ancients knew about the earth and the heavens it is impossible now to say, but that they knew much more than we commonly give them credit is quite certain. It is declared in the ancient book of Job (26: 7) that our earth is an air-ship and that the air (Job 28: 25) has weight. The Chaldeans had at a very early period ascertained the principal circles of the sphere, the position of the poles, etc. If we look at the Mosaic account of the creation in outline and take it in its broad features; it is surprising in how many ways it agrees with the present scientific outlook. This first chapter of Genesis declares with science: There were; (a) a Begininning to the heavens and the earth. No time is set for that beginning. (b) A formless void. (c) Light before the creation of suns or stars. (d) The order of the origin of things was first the mineral kingdom; second the vegetable; and third the animal. (e) Days, science says periods. (f) Order, progression from the lower to the higher forms, from the simple to the more complex. Finally we are told that earthly creation closed with man. Prof. Dana has declared that there are hundreds of thousands of different species of plants and animals but that none so far as science knows have come into existence since the era of man.

Prof. Guyot has made the following diagram to illustrate the progress of creation in Genesis.

CREATION.

Inorganic	1 day.	Light	4 day. Sun and Moon	Organic
	2 "	Firmament	5 day. Fish and Fowl	
	3 "	Dry Land	6 day. Animals	
		Grass	Man	

7 day. Sabbath Rest.

QUESTIONS.

State the problems involved in the introduction. Give the two theories which attempt to account for the phenomena of the earth and the universe. What is the real objection to them? What is the Scriptural view? What is meant by first and second causes in creation? State the reason for creation. What can be said of the Mosaic account of creation? Give the religious and scientific aspects.

VIII.

PROVIDENCE.

THE NATURE OF DIVINE PROVIDENCE.

"This term, in its widest application, signifies the Divine Presence in the world as sustaining, controlling, and guiding to their destination all things that are made. The will of God determines the end for which His creatures exist. His wisdom and His goodness appoint the means by which that end is attained, such as the conservation of the frame of nature, the care of all His creatures that have wants, the government especially of intelligent and probationary beings: His power ensures the accomplishment of every design."

1. *This Providence is universal.* The Scriptures clearly assert that God keeps in being and governs all. He is represented not merely as the Creator, as one who has brought into being the universe and then becomes a spectator of what has been done but as the Presever and Governer. God takes an active part. "By Him all things consist." Col. 1: 17. "Thou even Thou art Lord alone; Thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas and all that are therein, and Thou preservest them all. Neh. 9: 6. Heb. 1: 3. Ps. 104.

This Providence extends over (a) nature and nature's laws. Matt 10: 29. Acts 14: 17. Job 8: 4–10; 38: 25–40. "Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Matt 6: 26. Ps. 104: 21. Acts 17: 25.

(b) Nations, all nations are in His hands and He rules over them. "He removeth kings and setteth up kings." Dan. 2: 21. "The most high ruleth in the kingdom of men and giveth it to whomsoever He will." Dan. 4: 24–25; 4: 35. Ps. 66: 7. We have a striking example of God's providential care in the history of the Israelites.

(c) Persons. That God's care extends to persons is very evident. God loves men and desires to save them. The work of Christ is the best proof.

2. *Two wrong theories of providence.* (a) That which ascribes all efficiency to God and really makes him the only being in the universe. Hence human liberty is destroyed and God is made the author of sin. (b) That which does not admit of God in the universe and denies that He governs the world. This banishes all religion; for we have then no God to whom we can look up or pray.

3. *The right view.* The Bible teaches the fact of an infinitely wise, good and powerful God controlling all things in a way perfectly consistent with the nature of His creatures and His own infinite excellence; "so that everything is made to subserve His wise and benevolent designs."

4. *Twofold nature of providence.*

Preservation and government.

PRESERVATION.

This is distinct from creation and is not continuous creation. Preservation is the continuing in existence what has already been called into existence. The Scriptures clearly distinguish between the acts of creation, preservation and government. It is plainly set forth that all things depend for their continuance in being upon God. If He ceases to sustain them or withdraws His upholding power they no longer exist. Ps. 104: 29. The Universe does not continue in being of itself; plants, animals, men, have no inherent principle of life which enables them to exist independently of God but they all depend upon His will. As He created all things so He preserves all things. We do not know how this is done any more than we know how creation was accomplished. That God upholds in life and continually cares for men is made a ground of great comfort and joy to those who trust in Him. See the twenty-third Psalm.

GOVERNMENT.

In the creation of the universe God must have had some great end in view. In order to accomplish that end He must necessarily control the sequences which lead up to it or He will fail of His purpose. The Scriptures everywhere represent God as governing all things.

1. *His Government is all-powerful.* This government extends over the material world. "The winds

and the waves obey His will." "Who hath measured the waters in the hollow of His hand and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." Is. 40: 12, 15. Christ was the master of the material world. He multiplied loaves and fishes. He stilled the storm on the lake of Galilee. He was the Lord of nature. There is nothing too great, nothing too minute to be included in the government of God.

2. *It is all-wise.* The more the universe becomes an object of study the more clearly is it seen that means are adapted to ends; everything exhibits evidence of a supervising intelligence.

3. *It is moral.* One of the first lessons taught the Isreaelites was that "God is Holy." All men have a sense of responsibility; a conviction that what they say or do has a moral quality. There is a universal belief in a hereafter; all systems of religion teach that there is a place of punishment for the evil-doer and a place of reward for one who does well. Christ predicted a general judgment where all nations should be gathered to be judged for deeds done in the body. Matt. 25: 31–46.

4. *A strong proof of God's government* is derived from the predictions and promises recorded in the Scriptures. Many prophecies have been literally fulfilled; unless God as the Supreme Ruler had so governed events as to ensure their fulfilment, they would have failed. Again, unless God is head over all He could make no promises to us to keep and save us.

QUESTIONS.

What is the nature of divine providence? Is this providence universal? Does it extend over nations and persons? Give the contents of the two main wrong theories. What is the right view? What is perservation? What is meant by God's government? How far does it extend? What can be said of its wisdom, its morality? What is a strong proof that God governs the world?

IX.

ORIGIN AND NATURE OF MAN.

ORIGIN OF MAN.

This is one of the great questions which has been discussed by all peoples in all ages. Every effort has been made in ancient and modern times to gather facts which would throw light upon it. The theories advanced to account for the beginning of man on the earth have been legion; new ones are coming up every day. If we should be able to adjust the Bible account with the last we should at once have to do the work over again to account for some new theory now held in the hands of to-morrow.

1. *The Scriptures teach* that "man is a created spirit in vital union with a material organized body." We read in Genesis (2: 7) that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here are two distinct substances or principles "one material, the other immaterial." They are different from each other. They are not identical, the soul is not material nor the body spiritual. How the union is made we do not know; the soul acts upon the body and the body acts upon the soul; but when the soul leaves the body the body dies.

2. *The body bears* the image of the earthly. It is bone of bone, muscle of muscle, nerve of nerve of the animal creation. It has the brute passions. In physical power it is outranked by many animals; its strength and longevity are paltry compared to many members of the brute creation. The Bible everywhere asserts that the body is something apart from the soul. It speaks of it as "a garment" "a tabernacle" which man puts on or in which he dwells. It is earthy and returns to the dust whence it came. 2 Cor. 5: 1. Ecc. 12: 7. Matt. 6: 25., etc.

3. *The soul has a reality* not derived from the body; it is a distinct substance. In the history of discussions on the subject three theories have been advanced to account for the soul. (1) That of preexistence. (2) Traduction, or the child derives its soul from the soul of its parents. (3) Creation, or that the soul is immaterial and indivisible, a spirit which comes direct from the hand of God. This spirit does not die but is immortal. In the Old Testament, God is not the God of the dead but of the living. Paul in 1 Cor. 15: 35–54 advances an elaborate explanation and argument in regard to the relation of the body and soul in their relation to the resurrection.

The first theory (pre-existence) is denied. The tendency now is to admit that the elements of the soul are derived from the parents; but that the spiritual life comes from God.

4. *Man made in the "image of God"* (Gen. 1: 26) was certainly not made in His bodily image for God

is a spirit (John 4: 24) he must therefore have been made in His spiritual image and in the likeness of His intellectual and moral being. We find that it is in the intellectual and moral qualities that man is the superior of all the brute creation and in and through these becomes master of the forces of nature and makes them do his bidding. Again in and through these endowments he is a responsible being and can hold communion with God.

UNITY OF THE RACE.

This problem is by no means an easy one even to those who have in mind all the facts that have so far been brought to light. Scientific men are not agreed among themselves. Some hold that while all men may be of the same species they may not all have descended from Adam. But that all men are of the same species seems quite well settled. A full discussion of the subject would require volumes.

The Bible claims that all men are of one blood and of the same order of creation and hence contends for the unity of the race. Acts 17: 26. Christ died for all men. We are to preach the gospel to all nations and peoples. Matt. 28: 19. Wherever we find men they seem to uphold the Bible claim. (a) They have the same bony structure, the same number of bones in the skeleton. (b) In their psychological nature these are the same, they exhibit the same characteristics. (c) The peculiarities which we see may be referable to climate, diet and environment. (d)Common origin of language. One emi-

nent scientist has said: "The comparative study of languages shows us that races now separated by vast tracts of land are allied together and have migrated from one common ancestral seat." In a number of cases where naturalists have claimed a different origin for different races a careful study of the languages spoken has shown them to be derived from the same stock. In the philosophy of universal history Bunsen shows that the Asiatic origin of all the North American Indians is as fully proved as the unity of family among themselves. (e) The universal capacity of man for religious experience.

It is certain that all men have the same faculties and understanding, reason, conscience, will, instincts, feelings; they have guilty natures and all need redemption. They have a capacity for religious instruction and culture. As all have sinned they all need Christ who came to offer Himself a redeemer for all men.

FIRST STATE OF MAN.

Was the first man savage or civilized? Did he start from a low or high plane of intelligence? What was his first state? Many shrewd guesses have been made, it is difficult to get at the facts. It is easy to construct a theory. Evolutionary science, while by some supposed to overturn the Genesis' account of man's origin, has not yet been able to present us with a picture of the condition of man when he passed out of the purely animal stage into the possession of reason, conscience and religion. The prophetic his-

tory in the book of Genesis simply professes to describe him at that stage in the view of some.

1. *The Scriptures claim* for man that he started from a comparatively high plane of intelligence, we do not say civilization as we understand it, but intelligence. The first man Adam had certain marked characteristics. (a) He had reason, intelligence and a moral sense; for he was capable of knowing God and talking with Him. God gave him directions what to do and what not to do; Adam had a conscience and distinguished between right and wrong. He confessed and knew he had sinned before he was driven from Eden. Gen. 3. (b) He had language and a knowledge of natural history; for he gave names to the beasts of the field and to the fowls of the air. Gen. 2: 19–20. (c) That he was not savage is proved from his occupation as a gardener. Gen. 2: 15. It is a well-known fact that barbarous or savage men are hunters. Nomadic or semi-barbarous men keep cattle; it is only when men have advanced to a certain degree of intelligence and civilization that they become agricultural in their mode of life and habits; that they dare trust each other enough to lay aside their weapons of war.

2. *A study of races* and their history shows some interesting facts which shed light on this question of the original state of man. (a) The traditions of savage tribes show that they are descended from ancestors who were higher in the scale of civilization. The barbarous dwarfs which Stanley encountered in Africa, show by their language that they are degener-

ates. (b) Many instances might be given of inferior races which have descended from superior races. There is not only an upward but also a downward movement. One now visiting Egypt and the regions along the Euphrates can scarcely credit the fact that here were the seats of the mightiest empires the world has ever seen. Where now are the proud peoples and the great and mighty cities. Look at their degraded descendants and we cannot but exclaim: "How are the mighty fallen." (c) All the skulls of human beings, found in ancient caves and burial places are equal in brain capacity, so far as cubical contents go, to the average European skulls. (d) All the ancient civilized nations, placed a golden age of arts and civilization in the past. (e) Modern research declares that "we are faced with the strange but undeniable fact, which we also find in studying the oldest stone vases and seal cylinders, that Babylonian art 4000 B. C., shows a knowledge of human forms, an observation of the laws of art, and a neatness and fineness of execution far beyond the product of later times. The flower of Babylonian art is found at the beginning of Babylonian history." Prof. H. V. Hilprecht, "Recent Research in Bible Lands," pages 88, 89. Prof. A. H. Sayce in the same volume (pages 102–104) says, "The earliest culture aud civilization of Egypt to which the monuments bear witness was in fact already perfect. It comes before us fully grown. The orginization of the country was complete, the arts were known and practiced, and life, at all events for the rich, was not only comfortable but

luxurious. Egyptian civilization, so far as we know at present, has no beginning, the further back we go, the more perfect and developed we find it to have been. Every fresh discovery brings out the fact into clearer relief, . . . the history of Egypt, so far as excavation has made it known to us, is a history not of evolution and progress but of retrogression and decay." Budge in "Dwellers on the Nile, (page 63) in speaking of the sarcophagus of Menkau Ra, dated by Brugsch 3633 B. C., says "that however far we may go back we never come to an inscription belonging to a period in which we can see that the Egyptians were learning to write."

3. *Conclusion.* It is not claimed by adherents of the Scriptural accounts that Adam had the advantage of beginning from a high stage of civilization as we understand civilization to-day, but if we take the narrative in Genesis as it reads he certainly shows a high degree of intelligence. If he had continued in harmony with God, it is possible that man might have been much more advanced in the arts and sciences and soul culture than he is to-day. Adam was turned out of Eden for a moral fault. There have been successive ages of high civilization followed by periods of decadence. The cause has been easy to find in lack of morality. The nations have fallen because they forgot God. The prophets of the Old Testament predicted the downfall of nations by reason of sin. Israel and Judah went into captivity because of sin. The foe of all progress is disobedience of God's laws.

QUESTIONS.

What is the Scriptural view of the origin of man? What can be said of the body, the soul? What is meant by the image of God? What does the Bible claim for the unity of the race? State the five points which seem to substantiate the Bible claim? Give the first state of man according to the Scriptures? What does a study of races show in regard to the original state of man? Why has man failed to make continual progress?

X.

THE LAW OF GOD.

PRINCIPLES OF THE LAW.

"Law is that which binds the conscience. It imposes the obligation of conformity to its demands upon all rational creatures." Moral law impresses upon us the necessity we are under to order our thoughts and acts according to the will of a supremely perfect being who has power to enforce his commands.

Man is made in the image of God. Conformity to that divine image is the demand and goal of the law for man. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5: 48.

BASIS OF THE LAW.

Law must have some foundation upon which to rest. There must be some ultimate authority from which it emanates. The Bible declares this ultimate authority to be God. This is true not only of moral and religious but also of physical and civil laws. God is the supreme ruler. All law rests upon the will and nature of God. " All human rights; the authority of civil rulers, the rights of property, marriage and other civil rights do not rest upon expediency or on

abstractions but upon the ordinance of God; they might be disregarded without guilt did they not rest upon His authority." "Theism," as a noted jurist has said, "is the basis of jurisprudence as well as of law" or moral law. Christ claimed (Matt. 25) that He was to judge all nations. He had supreme power over nature as well. In the Old Testament God is represented not only as judging Israel but all nations. The will of God is supreme because He is infinite power, wisdom, knowledge and truth.

THE BOOK OF THE LAW.

Protestants claim that the Bible, where it is known, contains the whole rule of duty for man here on earth. Nothing outside of this Word can have binding force on the conscience. If this is not held we are at the mercy of arbitrary laws in church and state, or we are under the tyranny of public opinion. Making one's own ideas of truth and duty supreme and independent of the Bible has often led to terrible excesses committed in the name of religion.

Where the Bible is not known Paul speaks of a law written in the heart, (Rom. 2: 14–15) which if followed would guide men to some knowledge of the truth.

It is to be noted that there are many laws and precepts in the Bible and that there is a diversity among them.

1. *The temporary.* Some Scriptural laws are obligatory only so long as certain relations continue to exist, such as marriage, parents and children, ad-

ministration of trusts; when these relations are dissolved in legitimate ways, all obligation ceases. So also of certain Jewish ordinances once binding on God's people, such as the commands in regard to sacrifice, feasts, clean and unclean meats, etc.

2. *The permanent.* Christ summed up all the permanent commandments into two. (1) Supreme love to God. (2) Love of one's neighbor as one's self. Matt. 22: 35–39. These obligations will never pass away.

3. *Progressiveness of Divine Law.* There is a progress in the revelation of God's will in the Scriptures, and a corresponding advance in man's consciousness of obligation to His laws. Even the old Jewish laws which in themselves seem so hard when taken in connection with the times in which they were enacted are seen to be steps of mercy out of the barbarous practices of the surrounding nations. For instance, the demand of an eye for an eye, a tooth for a tooth was an advance over the old heathen law of two eyes for one eye, two teeth for one tooth. The claim of a life for a life was a long step up from the old custom of not only taking a man's life where he had committed a crime, but also the life of his wife, his children and his relatives. The ancients went on the principle that you must not only get rid of a bad man but that his whole family were tainted. If a man finds a rattlesnake he ought not only to kill him but all his family he can get hold of. An instance of the working of this horrible old law is found in the action of King Darius and the accusers

of Daniel (Dan. 6: 24). Great light has been thrown by recent discoveries upon the Jewish laws showing that they were a long way in advance of their times. We have passed beyond the Jewish dispensation and it goes without question that the law of Christ is higher than the Jewish.

4. *Purpose of the Laws given to the Jews.* The laws may be summed up in three classes under (a) "The moral law as revealing righteousness and sin: The ten commandments." (b) The Ceremonial Law as revealing redemption from sin and its consequences." (c) "The civil law as cementing together a nation which would furnish a place of safety for the development of the divine religion."

Everything is calculated to stimulate the spiritual life. Sanitary and dietary laws are not laid down as such but are made distinctive marks of a consecrated people. Details of ritual are prescribed to express the sense of the holiness of God in whose service they are exercised.

The effort of the law was to make Israel a holy nation. Ex. 19: 6. Lev. 20: 26. Deut. 7: 6.

THE TEN COMMANDMENTS.

We have in the decalogue a perfect civil and religious code of laws. Ex. 20: 1–17. Christ said, "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

The obligation to obey these laws has not passed away.

1. *The opening appeal is made to gratitude.* The

Lord had brought the Children of Israel out of a hard and cruel bondage. Ex. 20: 2. Out of love for them he desires to give them the best laws for the highest development of life on earth.

2. *The foundation is relationship between God and man.* "I am the Lord thy God." Ex. 20: 2.

3. *The division.* The first table of the law sets forth: Duties to God: (1) God's worship. Ex. 20: 3–6. (2) God's name. Ex. 20: 7. (3) God's day. Ex. 20: 8–11.

The second table of the law sets forth: Duties to man: (1) Man's honor and life. Ex. 20: 12–13. (2) Man's home. Purity of the home. Ex. 20: 14. (3) Man's property. Ex. 20: 15–17.

4. *Penalties and Promises.* The kindness and love of God for His people is manifest even here. The punishment for disobedience of the divine injunctions is to the third and fourth generation; (Ex. 20: 5) while the reward for obedience is to the thousandth generation; for so commentators explain. Ex. 20: 6.

THE END OR PURPOSE OF THE LAW.

The object is to make men pure and holy. The great lack in the world is not intelligence but righteousness; likeness to God in His aim and desires. Everything in the Bible is made to bend to this end. To attain to this is the chief thing in life, to miss it is to miss everything. The way to this higher life is shown through Christ. He says, "He that abideth in me, and I in him the same bringeth forth much fruit; for without me ye can do nothing." Jno. 15: 5. "If

ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love." Jno. 15: 10.

QUESTIONS.

What are the principles of the law? The basis of the law? What do Protestants claim for the Bible? Give the difference between the temporary and the permanent laws? What can be said of the progressiveness of the divine law? Give the four points under the Ten Commandments. What is the end or purpose of the law?

XI.

SIN AND ITS CONSEQUENCES.

THE FIRST SIN.

The revelation in Genesis is given with the intention of showing us the "origin, apostacy and development of the human race as connected with the plan of redemption." The narrative, in one chapter very briefly passes over the great facts of the creation of the earth and proceeds at once to give an account of Adam and Eve in the Garden of Eden showing how they sinned and the dire consequences of that first sin. From this time on to the closing chapter of the Book of Revelation everything is concerned with the fall and salvation of man. We are intensely concerned in this sin of Adam for the facts here given underlie our whole doctrinal system.

Adam was placed in a beautiful garden; he was in communion with God; he was given the best possible opportunities for advancement; he was limited by a single condition (Gen. 2: 7–3: 24) he wilfully disobeyed a reasonable, righteous command of the great Being to whom he owed everything. The tree was given as a test "outward and visible to determine whether he was willing to obey God in all things.' It seems to be implied in the Scriptures that all

rational beings have a definite period of probation; if faithful during this time they are confirmed in their integrity. "We read of the angels who did not keep their first estate and of those who did." Jude 1: 6. Sin has come into the world, not by God's will but by man's will. It is kept in the world by man's continued disobedience of just and righteous laws. The first sin has the characteristics of all subsequent sins; man wills to do that which he ought not to do.

1. *Cause and nature of the first sin.* (a) Doubt of God's goodness. Gen. 3: 5–6. (b) Disbelief in His threatening. Gen. 3: 3–4 and 6 v. (c) Desire for forbidden knowledge. Gen. 3: 6.

2. *Effect.* The consequences of disobedience were immediately apparent. (a) Shame. Adam and Eve were ashamed and hid themselves. Sin always makes men feel the loss of their innocence and integrity, and produces a desire for concealment. Gen. 3: 7, 8. (b) Separation from God. They did not want to see God. Gen. 3: 8. Wicked men do not desire to come into communion with God. (c) Expulsion from Eden. Gen. 3: 24. No man ever yet committed sin who being caught in it did not feel that he was cast out from the place he had occupied. We frequently see men who have proved recreant to great trusts literally thrust out from their places; the scorned of all right thinking people.

THE FACT OF SIN.

The fact that sin is in the world cannot be denied. We see its effects in ourselves and others. It is not

only a moral and theological but a philosophical question as well.

In Christian and unchristian lands its effects are alike manifest. In the heart of heathendom, men without the teaching of the Bible recognize the fact that they have sinned and seek by their barbarous worship to propitiate their gods and get rid of sin. The cultivated ancient heathen nations when plagues, floods, fires or disasters of any kind visited them, laid these visitations to the anger of the gods whom they had in some way sinned against.

1. *Sin is universal.* The Bible declares that all men are sinners. "There is no man that sinneth not." Is. 53: 6; 64: 6. "All have sinned and come short of the glory of God." Rom. 3: 23. "If we say we have no sin, we deceive ourselves and the truth is not in us." 1 Jno. 1: 8. In his Epistle to the Romans, Paul shows that all, both Jews and Gentiles are under sin. Rom. 1: 18–3: 23. Christ the savior for all men, came because of the universality of sin. He is the universal Redeemer being offered to all as the only salvation.

2. *Sin manifests itself very early* in the heart and the actions of men. When a child is capable of moral action we see the beginning of the expressions of anger, pride, malice, selfishness and other evil dispositions which if not checked will totally wreck the character and spoil the soul.

WHAT IS SIN?

Men acknowledging the fact of sin to be indisputable

have attempted to account for it in many ways. The theories are as numerous as the philosophical schools.

1. *The Christian theologian* in seeking to solve the problem of sin always takes two things into consideration: The Personality of God and the moral responsibility of man.

2. *Unchristian reasoners* have evolved numerous answers to this great question. They assert that: (a) There are two eternal principles; Good and Evil, they are in perpetual conflict. In this world they are intermingled. The Evil enters into the physical life of man the Good into his soul, or the body of man is from the kingdom of darkness and the soul from the kingdom of light. This theory emphasizes the necessity for physical austerities and asceticism to put down sin; it degrades God for it makes a power of evil coequal with Him; it destroys moral responsibility, for sin is then something a man cannot help. (b) Sin is limitation of being; in fact this theory asserts that sin is want of power or of knowledge. Weakness or feebleness of any kind is sin. The strongest man, the one with the most life in him, able to carry out his plans and purposes is the most sinless. The victor, no matter how the victory is attained, is always right. The man who fails is always wrong. This is an idea which prevails in some of the present day literature; it leads men to get power at any price and to hesitate at nothing which will advance them to the place they seek. This theory denies the existence of a personal God and gives liberty to every passion for since the only virtue is

power the sense of moral responsibility is lost. (c) Sin is a necessary evil in the world. If this is so then man is not responsible. But the Bible distinctly declares that sin came into the world by the will of man and not the will of God. (d) Sin is of the body or our sensuous nature. But here again the Scriptures declare that the worst sins, pride, malice, envy, hatred are sins of the soul and the worst sinners were the fallen angels who had no bodies but were spirits.

3. *The Protestant Doctrine of Sin* is that "Sin is any want of conformity unto, or transgression of the law of God." (a) "That sin is a specific evil differing from all other forms of evil. (b) That sin stands related to law. The two are connective, so that where there is no law, there can be no sin. (c) That the law to which sin is thus related, is not merely the law of reason, or of conscience or of expediency, but the law of God. (d) That sin consists essentially in the want of conformity on the part of a rational creature to the law of God. (e) That includes guilt and moral pollution." Rom. 8: 7; 13: 1. 1 Cor. 2: 14. Ex. 20: 1–6.

CONDEMNATION OF SIN.

Sin is everywhere condemned in the Scriptures. "It is something for which we feel remorse and apprehend punishment." Ez. 18: 20. Rom. 1: 18. Acts 17: 31. Eph. 5: 6. Col. 3: 6. Where the Bible is not known men have fashioned for themselves gods and prayed to be delivered from sin and wrath to come. There is a universal fear of being under condemnation for

sin. But the law of God against sin is different from the foolish and fantastic laws of heathendom; it emanates from an infinitely wise, good and perfect Supreme Being. Whoever sins against the Lord God sins against infinite light, purity, and holiness and is rightly placed under divine wrath.

SALVATION FROM SIN.

The demand of the law from man is perfection; every man knows that he ought not to sin, and yet he commits sin; he feels that this sin is of his own free will. There can be no perfection without conforming to the law of God. Man has sinned so often that he finds himself the willing slave of sin and under the condemnation of the law. The only way to break his bondage to sin and be free from condemnation under the law is through repentance and faith in Christ. He cannot regenerate himself; he cannot free himself from the penalty of the law; his only hope is in Christ. "Neither is there salvation in any other; for there is none other name given among men whereby we must be saved." Acts 4: 12. Matt. 1: 21. Acts 10: 43. "For there is one God and one mediator between God and man, the Christ Jesus; who gave Himself a ransom for all." 1 Tim. 2: 5–6.

QUESTIONS.

What can be said of the first sin? Its cause and nature; its effect? Is sin universal,—give some proofs? What is sin? Give the wrong theories of sin? What is the Protestant doctrine of sin? What can be said of the condemnation of Sin and Salvation from Sin?

XII.

THE COVENANTS.

A certain school of the Protestant church has set forth what is known as the Covenant Theology, while there are differences in the form of its exposition the following may be taken as the main ideas.

THE TWO COVENANTS.

The meaning of the word covenant is a compact or contract made between two or more parties. God's plan for redemption of men is generally represented under the form of a covenant or rather two covenants: Works and Grace.

THE COVENANT OF WORKS.

This covenant was made with Adam, (Gen. 2: 15–17) and was conditioned upon perfect obedience to a simple righteous commandment. The first man, made in the image of God, was capable of that which was demanded of him.

1. *The condition of life,* peace, purity, happiness, communion with God, was based upon the strict adherance to the letter of the law.

2. *The Promise implied was continuance in life* under the happiest and best condition. What Adam might have become had he obeyed the divine

command it is useless to speculate. We know well the misery sin has brought in the world. If there had been no transgression there would have been no punishment "If any man can present himself before the bar of God and prove that he is free from sin either imputed or personal, original or actual, he will not be condemned." But the sad fact remains that no man can do this, all are under sin.

3. *The Penalty was death.* It is thought that this word "death" does not refer here to the body [illegible] the word is used in Scripture to mean spiritual death. "The wages of sin is death." Rom. 6: 23. "God is the life of the soul." Adam lost the favor of God and was subjected to all the evils that flow from sin and the displeasure of God.

4. *The Result of the breaking of this first covenant* If we follow the Scriptures and not some philosophical system we must admit that the whole scheme of salvation, in a certain sense, turns upon this second chapter of Genesis; they (the Scriptures) represent that sin and misery came into the world through Adam. "By one man sin entered into the world and death by sin and so death passed upon all men.' Rom. 5: 12. "For since by man came death, by man came also the resurrection of the dead. For [illegible] in Adam all die, even so in Christ shall all be made alive.' 1 Cor. 15: 22. We certainly to-day realize the facts in the case; the ground is cursed. Men strive and fail to gather that which they hoped to reap when they sowed. Men earn what they earn by the sweat

of their brows. What cries the toiling masses send up of the hardness of their lot: Sin, outbreaking, defiant, wilful sin is with us constantly threatening to undermine and topple over the great institution of civilization. Children are born into the world in pain and anguish. This is one side of life to which we cannot shut our eyes. If there were no way out or this were the whole of life, we should be of all men most miserable.

THE COVENANT OF GRACE.

Man had failed of perfect obedience and to keep his first estate, sin had entered into the world. If man was to be saved and brought back to righteousness there must be a new way by which he could come into communion with God.

We cannot enter into the counsels of God, we can only record results. A new way of access to God has been provided through Jesus Christ. He became the propitiation for our sins. We have through Him a new covenant or covenant of grace. We have salvation from sin through faith in Christ the Son of God. Rom. 8:8–13. Gal. 3:13. Heb. 8:6; 12:24. Rom. 11:26–27. "It is called grace because it originated in the mysterious love of God for sinners who deserved only His wrath."

1. *The Relation of God the Father and God the Son to this new covenant.* It seems to be implied in numerous statements in the Bible that the plan of salvation was of the nature of a covenant between the Father and Son and was formed in Eternity.

"When the fulness of time was come God sent forth His Son." Gal. 4:4. "God sent His Son to be the propitiation for our sins." When but a child Christ said, "wist ye not that I must be about my Father's business." Luke 2:49. Near the close of His life He said. "I have finished the work which Thou gavest me to do." Jno. 17:4. It is evident from these and scores of like passages that Christ's coming was provided for. The Prophets present lifelike portraitures of what His work would be. The hope of Israel centered in the Messiah. Christ was to become incarnate, to assume the form of a man, He was perfectly to fulfil the law. He was to bear our sins for us, enduring humiliation, sorrow and death but He was to save us from our sins; to deliver us from the power of death. His work was to embrace all nations. All this has been accomplished by Jesus Christ. All was planned before it came to pass. Jno. 1:1–18.

2. *Relation of man to this new covenant.* After Christ had come and finished His redemptive work, the disciples were commanded to proclaim salvation from sin for all men through belief in Christ. Matt. 28:19–20. (a) The condition of again coming into communion with God and being restored to His image, partaking of His life, is faith in Christ. "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1–2. Gal. 2:16, 20. etc. (b) The promises made to those who enter into this

new covenant are full of blessing. "Eye hath not seen nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit." 1 Cor. 2:9–10. "God assures us of His favor" and we enter into loving communion with him. We are His peculiar people, the special objects of His grace. We shall see the manifestations of His glory and come to dwell with Him in heaven. Rev. 21:1–7; 22:1–7. Rom. 8:1–18.

3. *Relation of the Dispensations between Adam and Christ to the new Covenant.* We know that Christ has existed from eternity, (Jno. 1:1, 2) and that He is the same under all dispensations. He was in glory with the Father before the creation of the world, Jno. 17:5. He said of Himself. Jno. 8:58. "Before Abraham was I am."

There are three dispensations spoken of in the Bible between Adam and Christ. (a) Adam to Abraham. We have here a forward look to Christ in the promise that the seed of the woman should bruise the serpent's head, Gen. 3:15. Also the covenant with Noah (Gen. 6:18; 9:8–9) and the establishment of the rite of sacrifice as the expiation for sin and typical of the great sacrificial death of Christ. (b) Abraham to Moses. God entered into a special covenant with Abraham (Gen. 15:7, 18; 17:2–9) by which He promised that in him all nations should be blessed. He made him the father of a family and nation which was to be the depository of the great Promise of the Messiah. Abraham was also the

founder of the Jewish church. Christ was of the seed of Abraham. (c) Moses to Christ. Here the evidence is very clear. Everything was made typical of the coming Christ. He was to be Prophet, Priest, and King, Ruler over the great messianic kingdom. The Prophets of Israel foretell just this state of affairs.

In the eleventh chapter of Hebrews the writer has taken this thought for his theme. That the men of the Old Testament looked forward by faith to a new dispensation: They were not looking to the past or hoping to be saved through the old covenant but through a new one. Israel had her face set to the future. She longed for and saw in faith the face of her Messiah.

"Those old dispensations were temporary and preparatory." They have done their work and passed away, we now live under the Gospel dispensation which is to abide forever.

QUESTIONS.

What is the meaning of the word Covenant? What is the covenant of works? Give the condition, promise, penalty and results of breaking this covenant. What is the covenant of Grace? Relation of the Father and Son to this covenant? Relation of man, Relation of the old dispensation?

XIII.

THE THREEFOLD OFFICE OF CHRIST.

WHAT THE WORK OF CHRIST IS.

The common doctrine held by the churches is that "the work of Christ is a real satisfaction of infinite inherent merit, to the vindicatory justice of God; so that He saves His people by doing for them and in their stead what they were unable to do for themselves, satisfying the demands of the law in their behalf and bearing its penalty in their stead, whereby they are reconciled to God, receive the Holy Ghost and are made partakers of the life of Christ to their present sanctification and eternal salvation."

Theologians are accustomed to set forth this work under the threefold aspect in which it is represented in the Scriptures. Christ as Prophet, Priest and King.

CHRIST AS PROPHET.

This is the teaching office. A Prophet is one who communicates the will of God to the people. He utters his message in the name of God.

1. *Christ professed to speak in the name of His Father.* "The word which ye hear is not mine but the Father's which sent me." Jno. 14: 24.

2. *He was called a prophet.* "Jesus of Nazareth

which was a prophet mighty in deed and in word." Luke 25: 19.

3. *He is represented as the Divine Word.* "In the beginning was the Word and the Word was with God and the Word was God." Jno. 1:1. He is the supreme and eternal wisdom. He said "I am the way the truth and the life." Jno. 14: 6. He did not quote precedents but said, "I say unto you." He taught with authority, boldness, penetration, vitality and originality. "Never man spake like this man." In matter His discourses, parables, sayings were about Himself, why and how He had come to save men; His kingdom; relations of men to God and to each other. No man ever revealed so fully the mind of God. He is the light of the world; the supreme wisdom.

CHRIST AS PRIEST.

This is the office of our Lord in Expiation, Propiation, Reconciliation and Intercession.

"The two great objects to be accomplished by the work of Christ are the removal of the curse under which men labored on account of sin; and the restoration to the image and fellowship of God. Both are essential to salvation.

1. *A Priest must have, according to the meaning of the Old Testament certain qualifications:* (a) He must come from among men and be selected by God. Ex. 28: 1. Numbers 16: 5. Heb. 5: 4. Christ is declared to be Priest in the Old Testament. Ps. 110: 4. Compare Heb. 5: 6–6: 20. Zech. 6: 12, 13. Christ "came from among men to stand for them before God."

Heb. 4: 15. "He was chosen by God." Heb. 5: 5–6. (b) He must be holy. Lev. 21: 6–8. Christ was perfect in holiness. Luke 1: 35. Heb. 7: 26. Christ is the closest to God. Jno. 11: 42; 16: 28. Heb. 1: 3, 9: 11–24. (c) He must be able to offer sacrifices before God. Ex. 19: 22. Lev. 16: 1–7. Christ offered the sacrifice of Himself for our sins. Heb. 9: 26; 10: 12. 1 Jno. 2: 2.

2. *Christ as our High Priest makes intercession for us.* Rom. 8: 34. Heb. 7: 25. 1 Jno. 2: 1. He is our mediator "For there is one God and one mediator between God and men, the man Christ Jesus. 1 Tim. 2: 5. Heb. 8: 6. "He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." 1 Jno. 2: 2. His death is vicarious. 2 Cor. 5: 14. Gal. 3: 13. 1 Pet. 3: 18.

3. *Christ's work is affective toward God and man.* Rom. 3: 25–26. Heb. 2: 17. 1 Jno. 2: 2; 4: 10. 1 Cor. 7: 23, Gal. 3: 13–24. 1 Tim. 2: 6. 1 Pet. 1: 18–19. Rev. 5: 9.

4. *Christ our High Priest is superior to the Aaronic High Priests.* Heb. 5–7 chapters. Christ not only has all the qualifications of the earthly high priest but in addition, he is the Son of God. Jesus has an eternal and unchangeable priesthood and is able to save "unto the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them." Jesus is our high priest, holy, blameless, made higher than the heavens:

5. *Christ in the new covenant* is superior in all things to the old covenant. Heb. 8: 10–18. "Christ

is the high priest of a new and better covenant. He is set at the right hand of the throne of the majesty in the heavens," a minister of the sanctuary of God, not man. The new covenant is superior to the old (a) In place; the old was on earth, its rites and ceremonies in a sanctuary made with hands; the new is established in "a greater and more perfect tabernacle not made with hands." (b) In time; in the old the high priest entered the holy place alone once a year; in the new, Christ has entered once for all. (c) In sacrifices; the blood of bulls and goats was shed continuously for sins under the old covenant; in the new dispensation the blood of Christ once shed is efficacious to cleanse all from sin. We have through the sacrifice of Christ eternal redemption.

6. "*Christ is our only Priest.*" No man can assume this office, no man can come between us and Christ. He is the only mediator between God and man. "All other men being sinners need some one to approach to God on their behalf." It is only through Him that God is propitious to sinful men. His is the only sacrifice for sin. It is only by Him that we can be reconciled to God. Here is the whole doctrine of the atonement.

CHRIST AS KING.

The universe being one, it was necessary that Christ, in order to accomplish His work, should have supreme power. This sovereignty extends over the material as well as the spiritual world. Paul in the Epistle to the Colossians (1: 15–17) speaking of

Christ says: "Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him and for Him, and He is before all things and by Him all things consist." See also Jno. 1: 3. 1 Cor. 8: 6. Eph. 3: 9. Heb. 1: 2.

There are three forms in which this kingdom of Christ is presented in the Scriptures:

1. *Christ's rule over the material world* and over all men; "The Kingdom of Power" Christ said: "All power is given unto me in heaven and in earth." Matt. 28: 18. When He was upon earth He had but to command and nature at once obeyed. He stilled the storm on the sea of Galilee with a word. He is to judge all men irrespective of the fact whether they believe on Him or not. Matt. 25: 31, 32. Phil. 2: 9, 10. He is King of Kings and Lord of Lords.

2. *Christ's rule in the Spiritual World* and over His Church; "The Kingdom of Grace." He is head over the church of God. "King of every believing soul." Besides Him there is no greater authority. No state, no monarch can make laws for His church. "Every believer yields to Him the entire subjection of reason, the conscience and the heart." The Messianic Kingdom is foreshadowed in the Old Testament. In Gen. 49: 10 Christ is spoken of under the name of "Shiloh" "and unto Him shall the gathering of the people be;" in Num. 24: 17 it is said "There shall come a star out of Jacob and a Sceptre shall arise out of Israel."

Isaiah declared that the Messianic King should be called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of His government and peace there shall be no end." Is. 9: 6–7. The prophets set forth the glory of this kingdom which came in with Christ. The phrases "Kingdom of God" "Kingdom of Heaven" were ever upon the lips of Christ. He had come as the master of this Kingdom. (See Lesson XXIV The Kingdom of God). (a) The conditions of admission were repentance and faith. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3. "Except a man be born of water and the spirit he cannot enter into the kingdom of God." Jno. 3: 3–5. (b) Faith and belief in Jesus Christ; That "He is the Son of God and the Savior of the world, (1 Jno. 5: 1. Acts 8: 37) are also necessary for members of this spiritual kingdom. (c) Its laws require purity of life and character, supreme love to God and love of the brethren.

3. *Christ's Rule hereafter.* "The Kingdom of glory." The Bible teaches that Christ will come again, (Acts 1: 11) and that then "He will gather His people into the kingdom prepared for them from the foundation of the world." Then the wicked will be separated from the righteous and this kingdom will consist only of the redeemed. Those who are counted worthy of this kingdom shall have great glory, honor and power. This kingdom shall never pass away.

QUESTIONS.

What is the work of Christ? How do theologians divide this work? How is Christ a prophet? What did He say of Himself, how did He teach? How is Christ a priest? What was a priest according to the Old Testament? What does Christ do for us as our high priest? Is His work effective? How is Christ superior to the Aaronic high priests? why is Christ our only priest? How is Christ a king? In what three forms is Christ's Rule presented in the Scriptures?

XIV.

THE MIRACLES OF CHRIST.

MIRACLES.

It is natural to suppose that God in speaking to the human race through His Son Jesus Christ, would accompany that message by some special manifestations of divine power. These manifestations have been given, and we call them miracles. The Bible defines them as wonders in reference to the astonishment which they produce. Mark 2: 12; 4: 41. Acts 3: 10, 11. Signs as tokens of God's presence. Mark 16: 20. Powers or works because they are due to divine energy. Jno. 5: 36; 8: 21. Acts 6: 8. Rom. 15: 19.

"The miracles of the gospel were: First, proofs that God had sent Christ. Second, they were the natural outflow of the divine fulness which dwelt in Christ. Third, they were symbols of His saving work."

REASONABLENESS.

Miracles are possible, probable, and credible, when we believe that there is a personal God, that He is the Supreme Ruler of the universe, and that He cares for mankind. While a miracle is no greater exercise of God's power, it is a different one: to make a man

is as great a marvel as to raise him from the dead. Jesus appealed to His miracles as the attestation of His divine power. He said: "Believe me for the very works' sake." The miracles were done in the open daylight. Multitudes saw and proclaimed them. It was not in a dark age, but in an exceptionally intellectual time of the world's history. The plain fishermen of the lake of Galilee, changed into the world's reformers, by their testimony, caused multitudes to believe.

MIRACLES RECORDED.

1. *There are thirty-six miracles in all,* eighteen narrated in one Gospel, six in two Gospels, eleven in three Gospels, and one in four Gospels.

2. *Narrated in one Gospel only:* Two blind men healed, Capernaum, Matt. 9. A dumb demoniac healed, Capernaum, Matt. 9. Stater in the mouth of the fish, Capernaum, Matt. 17. The deaf and dumb man healed, Decapolis, Mark 7. A blind man healed, Bethsaida, Mark 8. When Christ passed through the multitude, Nazareth, Luke 4. Draught of fishes, Bethsaida, Luke 5. Raising the widow's son, Nain, Luke 7. Healing the woman with an infirmity, Jerusalem, Luke 13. Healing the man with dropsy, Jerusalem Luke 14. Healing the ten lepers, Samaria, Luke 17. Healing the ear of Malchus, servant of the high priest, Gethsemane, Luke 22. Turning water into wine, Cana, Jno. 2. Healing the nobleman's son (of fever) Cana, Jno. 4. Healing the impotent man at Bethesda, Jerusalem, Jno. 5. Heal-

ing the man born blind, Jerusalem, Jno. 9. Raising of Lazarus, Bethany, Jno. 11. Draught of fishes, Bethsaida, Jno. 21.

3. *Narrated in two Gospels:* Healing the daughter of the Syrophenician, Tyre, Matt. 15, Mark 7. Feeding the four thousand, Gennesaret (?), Matt. 15, Mark 8. Cursing the fig tree, Mount of Olives, Matt. 21, Mark 11. Healing the centurion's servant (of palsy) Capernaum, Matt. 8, Luke 7. The blind and dumb demoniac, Galilee, Matt. 12, Luke 11. The demoniac in a synagogue, Capernaum, Mark 1, Luke 4.

4. *Narrated in three Gospels:* Stilling the storm, Sea of Galilee, Matt. 8, Mark 4, Luke 8. The legion of devils entering the swine, Gadara, Matt. 8, Mark 5, Luke 8. Healing Jairus' daughter, Capernaum, Matt. 9, Mark 5, Luke 8. Healing the woman with an issue of blood, Gennesaret, Matt. 9, Mark 5, Luke 8. Healing the man sick of the palsy, Capernaum, Matt. 9, Mark 2, Luke 5. Healing the leper, Gennesaret, Matt. 8, Mark 1, Luke 5. Healing Peter's mother-in-law, Bethsaida, Matt. 8, Mark 1, Luke 4. Healing the man with a withered hand, Capernaum, Matt. 12, Mark 3, Luke 6. Healing demoniac child, Mount Tabor (?) Matt. 17, Mark 9, Luke 9. Walking on the sea, Sea of Galilee, Matt. 14, Mark 6, Jno. 6. Healing blind Bartimaeus, Jericho, Matt. 20, Mark 10, Luke 18.

5. *Narrated in four Gospels:* Feeding the five thousand, Bethsaida Matt. 14, Mark 6, Luke 9, Jno. 6.

TEACHING.

There are two classes of miracles: first, the physical, and second, the moral.

1. *The physical miracles* are divided into the nature miracles, those wrought upon nature, and the healing miracles, those wrought upon the body of man.

(a) The nature miracles seem to prove the divinity of Christ. 1. His omniscience, the miraculous draught of fishes. The stater found in the mouth of the fish. 2. His creative power, feeding the multitude. 3. His providential work, stilling the storm. 4. Judge, the cursing of the barren fig tree.

(b) The healing miracles show Christ's humanity. His kindliness and sympathy. They reveal the one man who loved the race with His whole heart. When earthly kings make a progress through a city, all the lame, halt, and blind are kept back, but when the Heavenly King came, they crowded Him with the diseased and the helpless that He might heal them. When John sent his disciples to Jesus, to find out whether He was the Christ or not, Jesus appealed to His miracles of healing, and said, "the blind receive their sight, the lame walk." In curing of those troubled with demoniacal possessions, He seems to be actually at work as the redeemer of souls.

This class of miracles shows the mission of Jesus to be the extinction of sin and disease, and the redemption of man, body and soul.

2. *The moral miracles* are the life of Christ and

its effect upon the world, with all that has been wrought by His teaching in changing the moral and social customs of the world, and specially the continual and marvelous changes brought about in the hearts of men by the teaching of the gospel.

CHARACTERISTICS.

1. *In the performance of a miracle* we find certain common points which reveal our Savior as Lord of heaven and earth.

(a) When Christ speaks there is instant obedience, there is no delay between the command and the result desired. The lepers are cleansed, not by a long process, but at once.

(b) There is no uncertainty about the issue.

(c) Christ shows Himself to be the God of the living and the dead. It is as easy for Him to bring back the dead, as to heal Peter's wife's mother.

(d) Christ exercises the miraculous power by His own will and conveys it to His disciples. He says, "I will, be thou clean," to the leper, and in sending out the apostles, He gives them authority to work miracles.

2. *Christ used the miracles* as a means of conveying spiritual truth, and calling attention to His mission. He opened the eyes of the blind, and then said, "I am the light of the world." He fed the multitude and then proclaimed Himself the Bread of Life. He raised Lazarus from the dead, and said, "I am the resurrection and the life." The cursing of the barren fig tree foreshadowed the doom of the chosen nation.

WORTH AND PURPOSE.

1. *Without the miracles* Jesus is but a great and wise man; a wonderful teacher, but only a man. With the miracles Jesus stands before us the Son of God, Himself clothed with divinity. They were wrought to show that He who taught these transcendent doctrines came from God, and therefore all His teachings about God, Himself and man, are to be implicitly believed.

2. *The miracles reveal the character of God and Christ.* With this infinite power in His possession, Christ might have used it to hurt or destroy all who opposed Him, but He used it only to heal; even under the utmost provocation He would not employ it for wrong purposes. Nothing could bring out in fairer lines than the miracles, the graciousness and kindliness of the character of Christ. Even in the Old Testament we find that the first miracles were wrought by God in behalf of a downtrodden and oppressed race, to give it civil and religious freedom. They show God always on the side of the oppressed, and against the oppressor.

QUESTIONS.

What are miracles called in the Gospels? What can be said of the reasonableness of miracles? How many recorded miracles in the New Testament, in one, two, three, four Gospels? How many classes of miracles? What are the physical miracles? What are the nature and healing miracles and what is the teaching of each? What is the spiritual teaching of miracles? What is a moral miracle? What are the common characteristics in the performance of a miracle by Christ? What is the worth and purpose of miracle teaching?

XV.

THE HUMILIATION AND EXALTATION OF CHRIST.

TEXTUAL STATEMENT.

"Let this mind be in you which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God. But made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men: And being in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 5–11. Heb. 2: 14–18.

THE HUMILIATION OF CHRIST.

In doctrinal form it has been stated as follows: Christ's humiliation consisted in His being born and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried and

continuing under the power of death for a time."

Christ's work on earth was an act of sublime self-humiliation. The Lord of Glory became a servant in the service of man that he might save him from his sins.

1. *The Incarnation.* Christ came into the world as a little child. We cannot explain the mystery of His birth; no one can explain the mystery of the birth of a human being, how much less that of a supernatural being. He came as the predicted Messiah. The four written gospels agree at the outset that he had come with a purpose to "save His people from their sins" and that He was the Son of God. Matt. 1:21, 2:2, 4, 10, Mark 1:1. Luke 1:35, 2:8–11. Jno. 1:1–5. In His humiliation He was born of a despised race, into one of the poorest families, and obliged to live under the hardest conditions in a small obscure town. The place that saw His birth was a stable, His cradle a manger.

His condescension was very marked. He might have come with legions of angels, He might have reigned as the mightiest monarch but He appeared without form or comeliness to be despised and rejected of men. But He is endeared to us by this very humiliation, the hiding of His glory and power that He might place Himself beside the lowliest man in order to raise him up.

2. *Life on earth.* He who had all power, who could command the waves of the sea, heal at a word or touch, call back the spirits of the dead; performed no miracles for Himself. He had no home; He was

misunderstood, His gracious presence despised, His words rejected, He knew what it was to endure the world's scorn yet He bore it all with the utmost patience. Is. Ch. 53.

He was set to do a work, to bring salvation within the reach of every man. Christ born under the law in fashion as a man "assumed the obligation to fulfil all righteousness; to do everything which the law in all its forms demanded." He was bound under the law of works and under the moral law, to be perfectly obedient and to perform every duty even under the hardest conditions. This obligation was self-imposed but only in so doing could He present Himself a perfect Saviour. "This subjection to the law was voluntary and vicarious." Gal. 4:4–5. Rom. 5:19. Heb. 5:8–9. Jno. 6:38. Christ was above the law for the law emanated from Him but He placed Himself under all its severest conditions that He might become the captain of our salvation.

3. *Sufferings and Death.* No one can worthily picture the bitter sufferings and the terrible death agony of the cross; we look upon them with wonder and awe. It deepens our sense of sin that it required so great a sacrifice. Christ was without sin yet treated as a sinner. He had perfectly kept the law yet upon His head was visited the full penalty and wrath of the law. "He was wounded for our transgressions He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes are we healed." Is. 53:5. He, the spotless, sinless One was made sin for us. 2 Cor. 5:21. Ps. 22. Gal. 3:13.

Rom. 8:3. Matt. ch. 27. Mark ch. 15. Luke ch. 23. Jno. chs. 18 and 19.

The Scriptures uniformly declare that the humiliation of Christ was for the purpose of saving man and restoring him to the image of God; and that this work is efficacious for all who believe and trust in Him. Col. 1: 14. Eph. 1: 17. Acts 20: 28. Rom. 3: 24.

THE EXALTATION OF CHRIST.

We turn our faces from the darkness to the light. "But now is Christ risen from the dead and become the first fruits of them that slept." 1 Cor. 15: 20. "As Christ died as the head and representative of His people His resurrection secures and illustrates theirs."

The exaltation of Christ begins with His resurrection and restoration to the glory He had with the Father before His advent and is continued in the greater glory He has as the Savior of men. He is now exalted to the right hand of God and shall come again to judge the world.

There are four elements in this exaltation of Christ.

1. *The resurrection of Christ* is the most important fact in the world; it is the best attested event of history. It was foretold in the Old Testament. Christ Himself predicted it. The sincerity of those who saw Christ after He rose from the dead is shown by their willingness to work for the faith they professed and to die in His name. The light has come and the darkness has fled away. Truth has conquered error. Christ is the king of the greatest spiritual empire the world has ever seen. 1 Cor. ch. 15. (a)

Christ appeared after His death to Mary Magdalene, (Mark 16: 9, 10. Jno. 20: 14) to the women, (Matt. 28: 9) to two disciples on the way to Emmaus, (Mark 16: 12. Luke 24: 13) to Peter at Jerusalem, (Luke 24: 34), to ten apostles in the upper room, (Mark. 16: 14. Jno. 20: 19) to the eleven apostles in the upper room, (Mark 16: 14. Jno. 20: 26) to the disciples at the sea of Tiberias, (Jno. 21: 1–24) to eleven apostles on a mountain in Galilee, (Matt. 28: 16) to five hundred brethren at once, (1 Cor. 15: 6) to James, (1 Cor. 15: 7) at the Ascension (Acts 1: 9–12) to Paul, (1 Cor. 15: 8). Those to whom He appeared saw and touched Him; they walked and talked with Him.

He came and went in the light of day. He had the same body that He had upon the cross yet it was changed. He bade them handle Him and see that He was the same. Luke 24: 36–46. After the ascension Christ's body passed into the glorified state. Phil. 3: 21. 1 Cor. 15: 35–58. (b) The purpose of the resurrection is stated by Christ Himself " Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Luke 24: 46, 47. " All of Christ's claims and the success of His work rest upon the fact that He rose again from the dead." The gospel at once began to be preached everywhere and spread over the then known world. The timid apostles strong in this fact became brave and these untutored fishermen resting upon the

knowledge of Christ and His resurrection became the teachers of the world.

2. *The ascension.* The next element in the exaltation is the ascension. Christ was seen of the apostles and others during forty days, (Acts 1: 3) after which He led them out ar far as Bethany, (Luke 24: 50) and having given them certain instructions "He was parted from them and carried up into heaven" Luke 24: 51. They beheld Him as he was taken up and "A cloud received Him out of their sight." Acts 1: 9.

Christ came from heaven, it was His home; we are taught that heaven is a place, "He was carried up into heaven." It was necessary for Christ to return to the place of His abode." (a) That He might be our intercessor and mediator before God, having accomplished His task on earth. (b) That the Comforter might come and do His blessed work, Jno. 16: 7. (c) That He might prepare a place for us in His Father's house Jno. 14: 2, 3.

3. *Supreme power* at the right hand of God. Mark tells us that "After the Lord had spoken unto them He was received up into heaven and sat at the right hand of God," (Mark 16: 19. Acts 7: 56) "Angels and authorities and powers being made subject unto Him" 1 Peter 3: 22. Paul speaks of Christ as being far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come." Eph. 1: 21.

The Scripture statements upon the supremacy of Christ are very strong: Psalms: 2, 45, 72, 110. Is. 9:

6–7. Dan. 7: 14. Matt. 28: 18. Heb. 2: 8. Col. 1: 15–19. 1 Cor. 15: 25–28. Heb. 1: 13; 1: 3.

It is evident from these passages that Christ is entitled to divine honor, that He has divine attributes and is qualified to exercise divine power. Thus He is able to save unto the uttermost. In Him dwells all the fulness of the Godhead, yet He can sympathize with us and care for us and is not far from any one of us. He is our Savior our mediator and the propitiation for our sins. Although highly exalted in Heaven he hears the humblest when they cry to Him and succors them in their need. This is a marvelous thing that a Being so exalted should love us.

4. *Christ will come again.* Luke says that after the ascension, "while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven; shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11. John writes: "To Him be glory and dominion for ever and ever, Amen. Behold He cometh with clouds; and every eye shall see Him and they also which pierced Him and all kindreds of the earth shall wail because of Him. Rev. 1: 6, 7. Jesus spoke of His second coming. "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory and before Him shall be gathered all nations." Matt. 25: 31, 32.

From these and similar passages we are plainly

shown that there will be a second coming of Christ; not this time in humiliation but in power and glory. "His coming will be personal, visible and grand." Then He will be the judge of all nations. The judgment will be upon the deeds of man done in the body (Matt. 25: 34–45) and the sentence will be final.

QUESTIONS.

Give the textual statement of the doctrine of the humiliation and exaltation of Christ? Give the doctrinal statement of the humiliation. How did Christ humiliate Himself in the Incarnation? In His Life on earth? Sufferings and death? What can be said of the Exaltation of Christ and of the four elements which compose it? The Resurrection? The Ascension? His place at the right hand of God? His second coming and the judgment?

XVI.

FAITH.

WHAT FAITH IS.

An intelligent comprehension of Faith is of great importance as all the promises of God in the Scriptures are conditioned upon it. The definition in Heb. 11: 1 is that "Faith is the substance of things hoped for, the evidence of things not seen." The primary idea is trust. The view generally held is that "Faith is a conviction of truth founded on testimony." By testimony is meant not only the affirmation of an intelligent witness but also seals and signs and everything that pledges the attestor to the truth to be established. "God also bearing them witness both with signs and wonders and with divers miracles, and gifts of the Holy Ghost according to His own will." Heb. 2: 4. Rom. 8: 16. In the Old Testament there are many instances given of attestations of the truth. Elijah asked that God might testify (1 Kin. 18: 36–46) that He was the Lord God and the answer was by fire that comsumed Elijah's sacrifice. But God is often His only witness. Abraham did not see all the promises which the Lord gave him fulfilled but he had faith to rely solely on His word. Heb. 11: 8–10.

BASIS OF FAITH.

Faith rests upon the testimony and authority of God and not upon reason or feeling, or else we build upon the shifting sands. If we say faith rests upon reason; then whose reason shall it be? Upon feeling; then whose feeling? In either case we have no reliable standard. Reason itself, so much exalted, must rest upon a foundation of trust; a man must at least have faith in the reliability of his own senses, the conclusions of other men upon the subject which he is to investigate and in the actuality of the subject itself or he will not begin to reason. Feeling is likewise founded upon some belief. Reason and feeling are good and very necessary in their proper place but not solely as a foundation.

The Prophets and Apostles declared themselves to be witnesses of divine truth. They professed to speak in the name of God and by His command. Luke 24: 48. Acts. 1: 8; 2: 32; 4: 20; 10: 39–43; 13: 2. The complaint in the Grecian cities was that the apostles did not give the philosophical grounds of what they taught; the reply was that reason and philosophy had utterly failed to meet the needs of men and to solve the great questions of God, sin, redemption, etc., hence they, the apostles, rested their doctrines, upon the authority of God. These doctrines the Christian teachers claimed, did solve the great problems of life and death.

We believe that God created the world, we believe that God sent His Son to redeem us from sin upon divine authority. These are truths beyond human ex-

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perience and reason. We believe in all the great Bible doctrines upon the authority of the Word of God. This is the basis of our Faith. But having believed we can see that the answers God gives in these great doctrines, to our questioning, commend themselves to human reason and feeling. God has not left us without the witness of great signs, fulfilment of prophecies, and the attestation of history to the truth of what He has revealed. But the apostles in proclaiming Christ as the Savior of the world rested upon His Word. They did not have the testimony of the ages to the truth of Christ as we have it to-day. In the eleventh chapter of Hebrews is a very full explanation of this thought that faith rests upon the Word of God.

We are to believe in God, in the power of Christ to cleanse from all sin, in the witness of the Holy Spirit; and in the exercise of this belief, this perfect trust, we experience the reality of the divine life in us.

THE FAITH THAT SAVES.

There are some aspects of faith which do not partake of the nature of saving faith.

1. *A belief in the historical truth of the Bible does not constitute a saving faith.* Many men believe in the reliability of the Scriptures the same as they believe in the credibility of any set of facts which they can test; to them the Bible is a Hebrew record worth no more, no less than the record of any ancient people;

it is literature to be treated the same as the literature of any nation.

Again there are men and women who having been brought up with a belief in the Bible have never denied its truth; if asked they will tell you that they receive the Scriptures as the Word of God. Yet the fact is, they are worldly people and these things have no influence whatever upon their lives. This has been called a "dead faith." There is no saving grace in it.

2. *A Temporary Faith.* Men under the influence of a powerful appeal, sudden disaster or sickness will often seem to be greatly moved and will embrace the truth with zeal. They manifest a strong and earnest spiritual life, but their enthusiasm is quickly cooled and they lapse back into their former indifferent state. Christ described this class in the parable of the sower. Matt. 13:18–23.

3. "*A Saving Faith*" is that which unites us with Christ and causes us to partake of His life. Jno. 15:4–7. "He that hath the Son hath life and he that hath not the Son of God hath not life." 1 Jno. 5:12. "He that believeth on the Son hath everlasting life." Jno. 5:36. (a) The immediate object of saving faith is Jesus Christ. Matt. 16:14–17. Acts 8:37. Jno. 6:68, 69. 1 Jno. 4:15. Jno. 9:35–38, 11:27. Matt. 14:33. Acts 9:20. Jno. 11:25. (b) The specific act required of us is to receive Christ, to believe that He is the Son of God. (In this act is included repentance of our sins.) He is our Redeemer, apart from Him there can be no salvation. "Knowing that a man is

not justified by the works of the law but by the faith of Jesus Christ." Gal. 2:16–21. Rom. 8:1. (c) The effect is to make a man free from the law of sin and death, (Rom. 8:2) and to give everlasting life. Jno. 3:36; 6:40–47. 1 Jno. 5:12. In the eighth chapter of Romans this whole matter is ably set forth by Paul.

THE WITNESS OF THE SPIRIT.

1. *External.* The Holy Spirit testifies to the divine truth in many ways; in the fulfilment of prophecies, in miracles and in the adaptation of the truth of the Scriptures to the needs of the soul. This is not a saving knowledge, for a man may be convinced of all these things and yet act directly contrary to what he knows to be right, just and true.

2. *Spiritual.* We can know of this witness of the spirit only by its effects. Jesus describes the way of the Spirit in Jno. 3:1–15. The result of this action of the Spirit is to give spiritual discernment: that Christ is the Son of God, that God's laws are holy, just and right. Jno. 14:26; 16:7–15. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22,23. In the second chapter of first Corinthians Paul declares that he relied for his inspiration and ability to preach the gospel upon the power of the Spirit. The apostles in the beginning of their ministry could do nothing until they were endued with the Spirit and the day of Pentecost had come. Acts, chapters 1 and 2. Christ before He left the earth in His bodily form promised the coming of the Comforter who is to

abide forever and teach all things. Jno. 14: 16–26. He will give us spiritual discernment.

"If a man cannot see the splendor of the sun it is because he is blind. If he cannot perceive the beauties of nature and art, it is because he has no taste. If he cannot apprehend the concord of sweet sounds it is because he has not a musical ear. If he cannot see the beauty of nature or the divine authority of the moral law, it is because his moral sense is blunted. If he cannot see the glory of God in His works and Word it is because his religious nature is perverted, and in like manner if he cannot see the glory of God in the face of Jesus Christ, it is because the god of this world has blinded his eyes." This is the position of the Bible in regard to those who say they do not have faith in God. They are blind to the greatest things in the universe.

QUESTIONS.

What is faith? Give a definition. What is the basis of faith? Why believe upon authority and not on reason or feeling? What is the faith that saves? What is meant by a dead and a temporary faith? What is saving faith? What is the witness of the Spirit, external and spiritual?

XVII.

REGENERATION.

THE ACT OF REGENERATION.

1. *Regeneration* is an inward change wrought in the soul by the grace of God. The word is used, not to include justification and sanctification but, to denote the change from spiritual death to spiritual life. Regeneration is not an act of the sinner, no man can impart this new principle of life to his own soul. He may desire and pray for it as a man born blind may long to have his eyes opened. Regeneration, it is everywhere taught in the Scriptures, is an act of Almighty power and can alone be performed by God. When Christ raised one from the dead it was an act of omnipotence. He alone could do it. Jno. 5: 21. Tit. 3: 5. Eph. 2: 5. 1 Cor. 15: 10. Gal. 1: 13–16.

2. *The nature of this act* is not explained in the Scriptures, all we know is that the author is God. The subject is the soul and the manifestation is a new life.

3. *The responsibility for regeneration* rests with man. It is an act of Sovereign grace, but God does not desire the death of the sinner. He sent Christ that He might show His love for sinners. Every unregenerate man either does not desire this new life or

feels that he never sought with all his heart to have God regenerate his soul. "Every man who comes short of eternal life knows that the responsibility rests upon himself." He does not seek that which God alone can give, yet every believer realizes that he is not saved of himself but of God. 1 Cor. 1: 30–31.

4. *This change is wrought in the soul* and is called by various names: "A new heart." "A new birth." The regenerate man is a new creature. "If any man be in Christ he is a new creature." 2 Cor. 5: 17. Nothing avails to save a man except this new life. Gal. 6: 15. "As the change is neither in the substance nor in the mere exercises of the soul, it is in those immanent dispositions, principles, tastes, or habits which underlie all the conscious exercises and determine the character of the man and of all his acts." The regenerate man thinks and acts from a new basis.

THE NEED OF REGENERATION.

The world has gone wrong; men in an unregenerate state are sinners. They do not act right. Their thoughts are not upon God. All have sinned and come short of the glory of God. The world is full of instances of oppression, wrong and wickedness, in high and low places. Men are acting from a wrong principle and thought of life. The Scriptures are full of this thought. Rom. 7: 8–9. Eph. 4: 22. Rom. 1: 18. 1 Cor. 2: 14. Yet when the Bible speaks of men as spiritually dead it does not mean to imply that they do not apprehend, to a certain extent, moral truth, or that they are wholly remiss in regard to their polit-

ical and social obligations, but it does mean to say that spiritually they are dead. Spiritual truths do not awaken in such men any response; they care nothing for them. They pay no attention to things pertaining to salvation. They are not concerned about the Spirit of God. A man born blind may hear, feel, taste, smell, but of the whole class of objects of sight he has no real conception. This may serve as an illustration of an unregenerate man. But the blindness in a spiritually unrenewed man is the deadness of his soul: the need of his seeing and knowing truths that can only be spiritually discerned is very great; his very life depends upon it. He belongs to a class of men "having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart." Eph. 4:18. 2 Cor. 3:14; 4:14. 1 Jno. 2:11. Col. 2:13. Eph. 2:1.

THE EFFECT OF REGENERATION.

After Jesus had opened the eyes of a blind man the Pharisees asked him how it was done; the reply of the man was: "Whereas I was blind I now see." Jno. 9:25. This has been called the "Blind man's Creed."

Men "know they have passed from death unto life" by certain changes in inward and outward relations. The new life shows itself:

1. *In new views of the revealed truths of God.* "It is opening the eyes to the certainty, excellency and glory of divine things." A man not only has peace and satisfaction but delight in the Word of God. He

has clear and new views of God, Christ, the Holy Spirit, sin, holiness, and the doctrines which are essential to salvation. The mind is spiritually illumined that it may receive the knowledge of the Lord. "This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou has sent." Jno. 17:3. Gal. 1:23. Phi. 3:8. 1 Tim. 2:4, 5. Col. 3:10, 11. "The soul enters upon a new state, it is introduced to a new world." The soul desires spiritual things.

2. *In love of divine truth.* It no longer seems hard or unpalatable but full of beauty. "Love is the fulfilling of the law." Rom. 13:10. 1 Cor. 13. Matt. 22:36–40. 1 Jno. 5:1–5.

3. *In love of the brethren.* There is a change of attitude toward those who serve God. "We know we have passed from death unto life because we love the brethren." 1 Jno. 3:14.

4. *In bearing fruit for Christ.* "Every good tree bringeth forth good fruit." Matt. 7:17. Rom. 7:4. Eph. 5:9. Gal. 5:22. We see the manifestation of Christian graces in all the churches; it is shown in the living, in the giving and doing for Christ.

The whole soul is included in this change. "The mind is illuminated, the eyes of the understanding are opened; the heart is renewed; the will is conquered or the man is made willing."

QUESTIONS.

What is the act of regeneration? The nature of the act? Who is responsible for it? What is this change called? State the need of regeneration? What are the four effects of regeneration? Does it effect the whole man?

XVIII.

JUSTIFICATION.

STATEMENT OF JUSTIFICATION.

How shall a man be just before God? is a question which lies at the bottom of all attempts to effect a reconciliation between a righteous God and a sinful man.

1. *The divine law requires perfect obedience* in every particular. The Scriptures teem with statements of the demands of the law, its penalties and its judgments. God condemns sin, and sin is any want of conformity to His law. The claims of justice are inexorable. Since sin has come into the world no man can perfectly keep the law. All men are under condemnation, all are guilty, all deserve punishment. No man can be saved through the law. This way is closed. But just here is the place where God comes through Jesus Christ to meet man in his need and extremity. He has provided a way by which man may stand free before the law. The antecedents on the part of man are that he shall repent of his sins and have faith in Jesus Christ; these things are perfectly possible on his part: they are not a ground of his being declared just before the law but they must precede it.

2. *Justification is an act of grace* on the part of God to the sinner. He pardons his sins and accepts him as righteous for the righteousness of Christ imputed to him and received by faith. The sinner deserves condemnation when God justifies him. A man who has broken a human law may truly and bitterly repent, but the law seizes him and inflicts the penalty. God is kinder than human law in that the penalty is remitted not by repentance on the part of the offender, but through the righteousness of Christ who has paid the penalty. But it should be born in mind that repentance of sin and faith in Christ are necessary antecedents to the remission of the judgment or penalty. Jno. 3:17, 18. Rom. 5:18–21.

3. *Justification produces no change in a person,* (in this respect it is not like Regeneration) neither it the act of a sovereign pardoning a criminal, but the act of a judge declaring that the law is satisfied. "There is therefore now no condemnation to those who are in Christ Jesus." Rom. 8:1.

THE GROUND OF JUSTIFICATION.

1. *Throughout the New Testament the only ground of the justification of the sinner is declared to be the righteousness of Christ*; this includes His perfect obedience and His enduring the penalty of the law in our place. 1 Jno. 1, 7. Phil. 3:9.

2. *No man can be justified by the works of the law.* "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we

might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2:16. The sinner pleads not his own merits but the merits of Christ, before the bar of God.

3. *The redemptive work of Christ* is founded upon the thought that He has done for us what we could not do for ourselves. His righteousness is imputed to us. He is our vicarious substitute. He was made sin for us. He died for us. "The chastisement of our peace was laid upon Him." We look to Him, we flee to Him, we lay hold upon Him, we have no righteousness of our own, He is our only help and Savior. Everything depends upon Him; our pardon and our salvation. "Therefore if any man be in Christ he is a new creature." 2 Cor. 5: 17–21.

4. *The argument in Paul's Epistle to the Romans* is to prove that Christ is the only ground of justification. There are four main positions: (a) All are guilty before God; the Gentiles without the law, the Jews with the law have failed to attain to righteousness. (b) All need a Savior. (c) Christ died for all. (d) We are all through faith one body in Him.

A brief analysis of the doctrinal part of the epistle shows very clearly the line of thought. (1) The great theme stated, Justification by Faith in Christ. Ch. 1:16, 17. (See Hab. 2:4.) (2) All have sinned and all are guilty, Gentiles and Jews. Ch. 1:18–3, 20. (3) Righteousness for all comes through faith in Christ, (Ch. 3:21–31) not by the law or works.

Abraham was justified by faith and not by works. Ch. 4. The blessedness of justification by faith in Christ. Ch. 5. The objection that free grace will multiply sin or discredit the law is answered in Ch. 6: 1–8. This is a masterly presentation of the great theme of justification.

THE BENEFITS OF JUSTIFICATION.

1. *The law has no more power over us.* We are dead to the law and alive to Jesus Christ. There is no fearful looking forward to judgment and wrath to come. If we are really in Christ and truly united with Him we are free from the power of the law of sin and of death. Rom. 6: 14–23. In view of this we are exhorted to "stand fast therefore in the liberty wherewith Christ has made us free and be not again entangled with the yoke of bondage. Gal. 5: 1.

2. *We are reconciled with God* and have fellowship with Him. We enter into His plans for the redemption of sinners. We are the true children of God. Gal. 3: 26. Rom. 8: 15.

3. *Eternal life.* "And if children then heirs; heirs of God and joint heirs with Jesus Christ; if so be we suffer with Him that we may be also glorified together. For I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8: 17, 18. Blessed are they that do His commandments that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22: 14. "And they shall see His face and His name shall be in their

foreheads. And there shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign forever and ever." Rev. 22: 4, 5.

QUESTIONS.

Give a statement of this doctrine of justification? What does the law require? What is justification? Does it produce any change in a person? What is the ground of justification? Give the argument in the Epistle to the Romans. What are the benefits of justification; name the points?

XIX.

SANCTIFICATION.

MEANING OF SANCTIFICATION.

1. *It is quite necessary to have clearly in mind not only what sanctification is but also how it differs from Regeneration and Justification.* Regeneration is the implanting of a new principle of life in the soul by the Spirit of God, a quickening of the whole man, "but it does not effect the immediate and entire deliverance of the soul from all sin." Justification is a forensic act by which, when a man has exercised repentence and laid hold upon the righteousness of Christ he is declared by the merits of Christ to be justified before God and free from the penalties of the law; the perfect obedience of Jesus is accepted in place of the imperfect obedience of the sinner; the man is still in a state of imperfection.

2. *Sanctification is subjective* or what the Spirit of God does in the soul in carrying on and perfecting the work of grace begun in regeneration and following the act of justification. A man raised from the dead may be a long time in coming to a condition of health. A dead soul quickened into life by the spirit of God may have much in its nature uncon-

genial to the new spiritual life. "The conflict between the old and the new may be protracted and painful.

3. *Definition.* Sanctification is said to be "the work of God's free grace whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness."

It consists essentially in two things (a) Growth of the principle of life implanted in regeneration, expelling uncongenial things and conforming a man to the image of Christ. (b) Destruction of the evil choices and habits of the soul which are prevalent in the life. It is more advanced in some than in others. Rom. 7: 15–25. Gal. 5: 16, 25. Eph. 4: 22–24.

4. *This view of sanctification* conforms to the Bible representation and human experience. Good men in whom the Spirit of God dwells and who have given their lives into His keeping, are tempted and wage a warfare against sin and evil. Yet they continually strive for higher attainments in Christian life and character, and looking to the Spirit of God for help they are more and more made like unto the image of Christ. "Brethren" said Paul in writing to the Philippians, "I count not myself to have apprehended; but this one thing I do, forgetting those which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus." Phil. 3: 13, 14.

CHARACTER OF SANCTIFICATION.

2. *It is Supernatural.* The supernatural differs from the natural in that an effect wrought by the former can never come out of the latter; it is beyond any presentation of the truth or power of man to accomplish. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." 1 Cor. 3: 7. God is made the author of this act. "The very God of peace sanctify you. wholly." 1 Thes. 5: 23. Tit. 2: 14. Heb. 13: 20, 21.

2. *It is not the effect of reformation* or education and should not be confounded with the results wrought by them. (a) A man may reform from an evil life from various causes; he may see that he is ruining himself, his prospects or his family by his excesses: outwardly his conduct may become exceedingly correct; he may pride himself on his integrity. But there is no holy principle of life within. He is not striving to be conformed to the image of Christ. He has not lost the love of sin. Make it possible for him to return to the evil way without receiving the penalty and he will go back. (b) Culture and education often produce very good characters; marble statues are often exquisitely beautiful but they have no life; they are made from without. (c) Sanctification is of the heart, a living principle of life within the man, it has a purpose and an object to which it strives to attain; it is not to be simply as others or to conform to the morality of the time and

country but to attain to the likeness of Christ; by it a man is united with Christ and partakes of His life and power. Jno. 15: 1–10. Jesus in His sermon on the Mount places great stress upon growth in grace from within outward. "Out of the heart are the issues of life." See Matt. chs. 5–7.

3. *The soul cooperates in this work of grace.* A man cannot cause this principle of life to grow in his heart but he can pray, hope, desire and remove all possible obstacles to the free action of the Holy Spirit. In fact in order that this supernatural work may be accomplished in his soul, a man must be active and diligent in watchfulness and in prayer and exercise faith in his Savior committing his whole life to Jesus Christ. Col. 3: 12–16. Eph. 4: 22–32.

4. *Sanctification is progressive.* Men renewed by the spirit of God make advancement in the divine life and continually come nearer to the divine ideal.

A difficult question has been raised in regard to the possibility of perfect sanctification in this life. The whole manner hinges upon the meaning given to the terms used. If absolute perfection is meant, perfect conformity to all God's requirements, in the most rigid sense in which these words are used; then the answer by all parties is in the negative. "The most advanced believer has need as long as he continues in the flesh, daily to pray for the forgiveness of sins." Where perfection in sanctification in this life is claimed the meaning is that so far as the man is able he has performed all the service required of him and has come as near to obeying the law as it was

possible for him in his circumstances to do. "This perfection includes two things: (a) A perfection proportioned to the powers of each individual. (b) A desire of making continual progress and of increasing one's strength more and more." All of which admits the possibilities of growth in righteousness so long as a man lives in the flesh. The standard is "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5: 48. 2 Cor. 4: 18.

FRUITS OF SANCTIFICATION.

No man's soul can continuously be in union with Christ and be acted upon by the Holy Spirit without bringing forth fruit.

1. *Inward.* The thoughts, desires, feelings and ambitions of the man are changed from evil to good, he acts from an entirely different standpoint. Rom. 7: 22. Eph. 3: 16.

2. *Outward.* The outward life conforms itself to the inward. The man takes delight in saying kind words and doing unselfish good deeds, and in building up the kingdom of God. His hope is to be like Christ. Phil. 3: 7, 8.

QUESTIONS.

State the difference between Regeneration, Justification and Sanctification. Give a definition of sanctification? In what two things does it consist? What is its character? Is it supernatural? How does it differ from reformation and education? How does the soul cooperate in this work of grace? Is sanctification ever attained in this life? State the matter on which the whole question hinges. What are the fruits of sanctification?

XX.

THE SCRIPTURES.

WHY WE BELIEVE AND STUDY THE BIBLE.

The reasons for faith in the Scriptures and diligent study of them are so many and weighty that in this short lesson only a few can be mentioned and these but with brief consideration and explanation.

Protestants hold in general (a) "That the Scriptures of the Old and New Testaments are the Word of God, written under the inspiration of the Holy Spirit and are therefore infallible, and of divine authority in all things pertaining to faith and practice. (b) That they contain all the extant supernatural revelations of God designed to be a rule of faith and practice to His church. (c) That they are sufficiently perspicuous to be understood by the people, in the use of ordinary means and, by the aid of the Holy Spirit, in all things necessary to faith without the need of any infallible interpeter."

SUPERIORITY.

The Bible leads the world's thought in righteousness. It is now and always has been in advance of its times.

If we compare the religion of the Old Testament

with the religions which were around it when it came into existence we find it superior.

1. *In the object of worship.* The old heathen nations worshiped many gods, there were thousands of them. The Israelites were commanded to worship but one God. Ex. 20: 3.

2. *In the intention of sacrifice.* The heathen freely offered human sacrifices; their gods were cruel and bloodthirsty. The Israelites were ordered to offer animal sacrifices; the intention of those who offered the sacrifices was to enter into relation with a holy God. The Sin offering signified access to God; the Burnt offering, consecration to God and the Peace offering, communion with God. (See the Book of Leviticus.) God approaches man and appoints this way of sacrifice as an atonement for sin and accepts through His mercy the sacrifice of the victim instead of the death of the sinner. Lev. 16: 30. All this looked forward to the Lamb of God which taketh the sin of the world. Jno. 1: 29. Heb. 10: 12.

3. *In the character of God.* By research and excavation we are having brought to our attention the evil characters of the gods which the ancients worshiped. The Assyrians and Babylonians were cruel because their gods were so. The Greeks and Romans adored gods who were impure and they became sensual. The savagery of the races of northern Europe is ascribed to the gods of Odin and Thor who were personifications of bloodthirstiness. But the Israelites were only in favor with Jehovah when

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they kept the law of righteousness. Ex. 20: 1–17. God, our God is pure and holy and cannot abide sin.

"Most of the so-called heroes have conquered by shedding other men's blood. Christ conquered by allowing men to slay Him."

4. *In the law of retaliation.* Some condemn the Old Testament for saying "Eye for eye, tooth for tooth" but there was a great advance on heathen laws which said two eyes for one eye, two teeth for one tooth. The progress of this law in the New Testament is very great. Matt. 5:17–48. The old heathen laws declared that when one man slew another that not only his own life but the lives of his whole family were to be forfeited. Dan. 6:24. The Bible came with the law that only the man's life who had done the murder should be taken. (See Mozley's Ruling Ideas in early Ages.) The New Testament is still far in advance of men's actions with the great precept: "Love your enemies." Matt. 5: 44.

5. *In the spirit of expectation.* Everything in the Scriptures looks forward to something better and higher. Habbakuk saw only evil in his times yet he could sing wonderfully of the hope in God for the future. Hab. 3:17–19.

UNITY OF PLAN AND SINGLENESS OF PURPOSE.

There are sixty-six books written at widely different times by about forty men yet they form one complete whole; they tell a single consistent story; they move towards a certain end. Every known form of literary composition is made use of. History, poetry, oratory,

prophecies, proverbs, autobiographies, letters, apocalypses, all are used as vehicles of divine truth. The one aim is to show the plan of salvation. In this unity of plan the literature of the Hebrews differs from that of any other people.

SURVIVAL.

The Bible contains an account of the only religion which has survived the civilization and times in which it was born. When Assyria, Babylon, Egypt, Greece, Rome, fell as empires their gods died with them. Where now is Isis and Osiris, Jupiter, Juno, Mars and the host of heathen gods and godesses once deemed so mighty? Their temples' are in ruins, they have not a single worshiper; but this is just what the Old Testament Prophets said. The Lord He is the only God. But when Jerusalem fell Christianity did not fall, when Rome went down Christianity survived. If every modern nation should go down in some great war cyclone Christ and His religion would still live. Jesus is to-day the mightiest factor in the political and religious life of the world.

HISTORICAL TESTIMONY.

In "Recent Research in Bible Lands," edited by Prof. H. V. Hilprecht Ph. D., D. D. the strong testimony of the monuments of Babylon, Assyria and Egypt to the accuracy and the truth of the Bible narrative is very clearly shown. Prof. J. H. Mc Curdy Ph. D., LL. D. says on page 9 of this book, "what

then are our principal gains from Egyptological research? In the foremost rank we have the splendid vindications of the accuracy of the writer of the account of Israel's sojourn in lower Egypt. What is said in Genesis and Exodus of the character of the country, its government and its court and the customs of the people are shown to be pictures faithfully drawn from the life." The same may be said of the results of the work done in research in other portions of Bible lands.

GREAT IDEALS OF LIFE AND CHARACTER.

Men who have not really studied the Bible talk about its being outworn, but who has yet attained to the perfect keeping of the old law in the Ten Commandments, much less the lofty ideals of righteousness and truth set forth by Christ in the Sermon on the Mount. Some attack the Bible because it reprobates sin and demands a pure life. What higher characters are there than those of Abraham, Joseph, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Daniel, John, Paul and our matchless divine Christ. These have not been equaled in the history of the world. We need high ideals and great characters. The painter, the sculptor, the writer, the business man, everyone, needs to be guided by the best or he will fail; they act as a stimulus to men to incite them to do their best. "Even as the mountain peak stimulates the strong limbed climber and the picture of a great painter the young artist."

RIGHT RELATIONS.

The Scriptures place us in right relations (a) with God; They teach not only that He is our Creator but our Father and we are His children; that He loves and cares for us. Matt. 10:29–31. Luke 11:2. (b) With men; the brotherhood of man is taught. We are to love all men as we love ourselves. Mark 12:31. (c) with ourselves; through Christ we are set free from the law of sin and death. All things are ours because we trust in Jesus. There is no cause for discouragement in life, no cause for fear of death. Rom. 8: 2. Gal. 5: 1. Jno. 8: 36.

THE CLAIM OF THE WRITERS.

They assert that they speak by the authority of God "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. 1 Thes. 2: 13. 2 Tim. 3: 16. Ex. 4: 15. Jer. 1: 9. Is. 51: 16. Acts 28: 25. 1 Cor. 14: 37. 1 Jno. 5: 9–11. 1 Cor. 2: 7–13. Jno. 13: 20. Gal. 3: 16. Matt. 10: 20. Acts 2: 4; 13: 2. 2 Cor. 2: 12. Luke 12: 12.

A REVELATION.

There are three ways in which the Bible is studied. (a) Reading into it that which men wish to see in it; certain wrong philosophical and metaphysical speculations are often forced into books and passages of Scriptures. (b) Reading out of it that which men do not want to see in it. For instance men do not

believe in the miraculous, or in future punishment; when passages which contain these elements are encountered they are ignored or explained away. On either of these lines of study the Bible may mean anything or nothing according to one's fancy; all sorts of doctrines may be read into or out of its pages. Just here is where there is much trouble. Men claim for the Scriptures that which they do not teach. The only true method (c) is to read the Bible as it is; to find out what it teaches from its own standpoint, comparing Scripture with Scripture and using all possible aids to elucidate its meaning. It is certainly a literature but it is not a literature alone. One who simply studies it as such will not find the clew of the maze or the key to unlock its mysteries. It claims to be a Revelation of God to men from first to last: there is a supernatural element which cannot be ignored for the whole structure rests upon it. The fact that it is a revelation can be tested; it claims to have life in it and to impart life. If we put a bit of bone or a glass bead in the earth they will not germinate or bring forth; a seed will. Take this Bible, teach it wherever there are unconverted men and it is found to have the force and potency of life in it to change an evil man into a good one. The truth and power here manifested show the supernatural element to be not dead but living. "The law of the Lord is perfect converting the soul." Ps. 19: 7. Matt. 28: 19, 20. 1 Cor. 2: 4–5; 1: 21. Ps. 119: 105. Heb. 4: 12. Ps. 119: 4–8. Jer. 23: 29. Acts 26: 18. Jno. 17: 17.

QUESTIONS.

Why do we believe and study the Bible? What do Protestants hold in regard to it? What are the points of superiority in its religion over the old heathen religions. Object of worship? Intention of sacrifice? Character of God? Law of retaliation? Spirit of expectation? What can be said of its unity of plan and singleness of purpose? Survival? Great Ideals of life and character? The claim of the writers? How is it a revelation?

XXI.

PRAYER.

THE BASIS OF PRAYER.

Among the means of grace is prayer or the communion of man with God. We express in it an appeal for divine mercy; thanksgiving for the goodness of the Lord; dedication of self to His service; desire of the divine favor for ourselves and others; and adoration of the divine perfections.

In effectual prayer it is necessary that we should have right thoughts about God; these may be classed under three heads:

1. *The Personality of God.* He is not a force or a blind fate, neither does He stand for a power that comes to consciousness in the world or man, but He is a person with whom one can hold converse as Moses did when He appeared to him in the burning bush. Ex. 3: 6.

2. *Nearness of God and His willingness to help.* He is in the heavens and also upon the earth. "The Lord is nigh unto all them that call upon Him." Ps. 145: 18. "God is our refuge and strength; a very present help in trouble." Ps. 46: 1.

3. *His Providence extends over all creation,* there is nothing that is excluded from His control.

He created and governs the earth and the universe. Gen. 1. Jno. 1: 5.

Denial of one or all of these propositions will cause the soul to lose faith and become spiritually dead. Men claiming to speak in the light of scientific knowledge meet us at each one of these three points and dispute it but not one of these gentlemen can explain some of the most simple processes in nature; even Prof. Huxley himself declared that no man fully understands what the order of nature is. How can they then presume to dictate upon higher things? Hume said long ago that a miracle could not be true because it was against the order of nature, but if now no man can tell us what is in nature (we are discovering new things every day which change the old scientific ideas) his argument falls to the ground.

It must be perfectly possible that the Lord in the exercise of His providential wisdom and power should be able to answer the prayer of His people. It is an every day occurrence for man to deflect the beams of the sun and make nature's laws do what they would not have done if left to themselves. We know men to be personal and to have certain power, we know that men are changed by petitions to their mercy, and entreaties to use their power in certain directions. We believe that God, the maker of man and possessed of the greatest power and glory, can be entreated and may use His power for the benefit of the petitioner. It is not unreasonable for men to pray both for spiritual and material blessings. The Scripture everywhere encourage men to pray to God, and assert

that the prayer of faith can and will be answered.

CONDITIONS OF ACCEPTABLE PRAYER.

For success in anything there are always certain necessary conditions that must be observed; omitting them there is no hope of obtaining that which is desired. Unanswered prayer is often the result of carelessness in the preparation of the request that is made to God. The Bible is very clear and explicit in its directions to those who would seek the throne of grace. Some of the requisites for acceptable prayer are (a) Faith, a man must believe in God; that He is and that He hears and answers prayer. "Without faith it is imposible to please Him for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. Mark 11: 24. Jas. 1: 6. (b) Reverence, God is the Almighty and we are not hastily to rush into His presence with no care for our words. Ec. 5: 2. (c) In the name of Christ and not through any goodness of our own. Jno. 16: 26. (d) For ourselves we must pray with sincerity and earnestness. Luke 11: 5–13; with forgiveness for wrong done us (Mark 11: 25, 26.) In secret (Mat. 6: 6.); Always (Luke 18: 1. Eph. 6: 18. 1 Thes. 5: 17); Doing His will (Jno. 9:31); "Continuing instant in prayer" (Rom. 12: 12. Col. 4: 2); Everywhere (1 Tim. 2: 8); Abidin Christ (Jno. 15: 7). (e) The model prayer was given by Christ Mat. 6: 9–13.

ANSWERS TO PRAYER.

The Bible records many instances of answered prayers in the physical and spiritual realms. "Once admit the doctrine of theism, that is, of the existence of a personal God and of His constant control over all things outside of Himself, and all ground for doubt as to the efficacy of prayer is removed, and it remains to us, as it has been to the people of God in all ages, the great source of spiritual joy and strength, of security for the present and confidence for the future."

Notable instances of prayer are shown in the following Scriptural passages selected from many: Abraham; Gen. 18:23–32. Lot; Gen. 19:19. Eliezer; Gen. 24:12. Jacob; Gen. 32:9. Joshua; Josh. 7:6–9. Gideon; Jud. 6:13. David; 2 Sam. 7:18. 1 Chr. 29: 10–12. Solomon; 2 Chr. 6:12. Elijah; 1 Ki. 18: 36. Hezekiah; 2 Kin. 20:2. Isaiah; 2 Kin. 20:11. Ezra; Ez. 9: 5, 6. Nehemiah; Neh. 2: 4. Dan. 9:3. Jon. 2:1. Apostles; Acts 1:14. Prophets and teachers at Antioch; Acts 13:3. Paul and Silas; Acts 16:25. Paul and the elders at Ephesus; Acts 20:36. Paul and the people of Tyre; Acts 21:5. Two prayers of Christ; Matt. 6: 9–13. Jno. 17: 1–26.

Nothing could indicate more plainly than this great stream of prayer flowing through the Bible that God cares for and loves men and is not indifferent to their wants. He is not a God afar off, neither has He wound up the universe as a great machine and left it to its fate. He is in touch with His people.

He hears them when they cry unto Him. He is long-suffering, merciful and righteous. Happy is that man who loves God with all his heart, and comes into constant communion with Him.

QUESTIONS.

What is the basis of prayer? Upon what three things must it rest? How is it possible for God to answer prayer? Give some of the conditions for acceptable prayer. What can be said of God's answers to prayer recorded in the Scriptures? What do they indicate?

XXII.

THE EARLY CHURCH.

The purpose in this chapter is not to give a definition of the Christian church or to trace its development and history since the New Testament times, but simply to describe or picture it as it existed in the apostolic age.

We learn from the book of Acts the story of the organization of the first churches. The epistles of Paul show the churches at work, their problems and their faith.

ORGANIZATION.

1. *The basis of organization* was the fraternal equality of believers. Matt. 23:8.

Instead of a sacerdotal order, there was a universal priesthood. The beginning of a church was like that of a family. Lucian, the humorist, said of the early church members: "Their Master has persuaded them that they are all brothers."

2. *They ate in common.* (Acts 2: 46.) Not only in the instance mentioned in the Acts, but it was the custom continued for a long time to have a meal at the close of the religious services, which was called the Agape or Love Feast. After this meal the communion service was held.

3. *They held property in common.* (Acts 4: 33, 37.) In the dawn of the new faith, men were so impressed with the spirit of Christian brotherhood that there was no desire to have things for themselves; there was an implicit trust in Christ and their brethren.

4. *The church at first was at one place,* as at Jerusalem. The churches in different cities were never separate, but one, and were known as the church at Ephesus, Rome, etc., although there might be many meeting places in each city. 1 Cor. 1:2. 1 Thes. 1: 1.

5. *The officers.* The deacons were appointed to look after the poor of the church (Acts 6), in order that the apostles might give themselves wholly to teaching the people.

6. *The elders* (overseers or bishops), were set to watch over the temporal well-being of the brotherhood, and to superintend the religious worship; at first they were to rule, not to teach. Acts 20: 17–23. Tit. 1: 5–7.

All looked up to the apostles as the teachers and governors in matters of religious faith and practice.

7. *The meeting places* were in private houses. The connection of the churches was not official; there was no hierachy; they were bound together by ties of Christian love and sympathy alone.

WORSHIP.

1. *The worship* was a spontaneous expression of devout feeling.

2. *The order of service* was sometimes copied from that of the synagogue service. There were read

selections from the Scriptures; the exposition of the lesson followed, with spontaneous speaking. If a letter from an apostle had arrived, it was read to the assembly; there is no trace of a liturgy, although oftentimes the Lord's Prayer was used. The hymns were mostly from the Psalms. Those who were accustomed to meet in these gatherings administered the ordinances of Baptism and the Lord's Supper in their original simplicity.

Again, there was no particular order of service. No one man conducted the service as with us, but all took part. The believers, except on Sunday knelt in prayer. They did not kneel on that day because it was Christ's resurrection day.

GIFTS.

There were extraordinary manifestations of divine power in the early church; we find mention of these manifestations in the Charisma, or gifts, as they were called. 1 Cor. 12: 1–11.

1. *The gift of teaching*: the interpretation of divine truth already revealed. (b) The gift of tongues, where one under the influence of divine power said things which, though not understood by the person speaking, or assemblage, were of importance. (c) The gift of interpretation given to another made it possible for these things to be understood. (d) The gift of prophecy was not the foretelling of future events, but a fervent outpouring of Christian truth.

2. *The gift of miracles* was the power to heal disease. 1 Cor. 12: 9–10.

Word picture of a Christian church by a heathen writer: The letter written to the emperor Tragan, 112 A. D., by Pliny, who was exercising proconsular powers in Bithynia, gives a vivid picture of the Christian church. He examined many Christians in regard to their worship and with a view to finding charges against them. "They affirmed," he says, that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ as a God, and to bind themselves with an oath, not to the commission of any wickedness, but that they would not be guilty of theft, or robbery, or adultery; would not falsify their word, or refuse to return a pledge committed to them, when called upon to do so. When these things were performed, it was their custom to separate and then come together for a meal, which they ate in common but without disorder."

RELATION TO SOCIAL AND POLITICAL LIFE.

The church was not to supplant but to sanctify the natural relations. (a) Mixed marriages (a heathen with a Christian), were strongly condemned. (b) Amusements, which were in the heathen cities wholly vicious and brutal, were severely let alone; wherever any social customs demanded a recognition of magic or idolatry, they were shunned and discountenanced. (c) In the relation to the state, while the brethren were recommended in case of disputes to bring them before the arbiters of the church, yet it was held that the state existed by divine right, and though the

magistrate was a heathen, he was in that position to be treated as holding his authority from God.

There was a refusal however to comply with the mandates of the state which stood in conflict with the express requirements of the gospel.

QUALITIES AND PURPOSE.

Two qualities were especially prominent. (a) The love of the Christians for one another. (b) Love for their enemies. This love appeared in their heroic patience and endurance of persecutions.

There was an intense enthusiasm for the faith and propagation of it.

There was an extraordinary religious elevation and purity of conduct.

The church sought to eradicate the selfishness in man, out of which all forms of injustice sprang, and aimed to effect nothing else than the moral renovation of society.

The church had to set itself against (1) worldliness and to oppose evil. (2) Asceticism which grew out of a tendency to literally interpret the words to forsake all and follow Jesus.

There were abuses which arose from the former lives of believers, and the mixture of the Jews and Gentiles, but abuses were to be expected. It is surprising when we consider the material with which the church has to deal, that there were so few.

Thus there arose in the midst of the Roman empire a widespread, rapidly growing community, which gave supreme allegiance to Christ, the invisible King.

QUESTIONS.

What is the source of our information in regard to the organization of the first churches? What was the basis of the organization of the primitive church? Did they hold property in common? Were all the churches in a city under one government? What were the two classes of officers? Where were the meeting places? What was the order of worship? What can be said of the Charisma or gifts? Give the substance of the letter of Pliny in regard to the worship of the early Christians. What was the relation of the church to the social and political life? Give the qualities and purpose of the early church.

Book for further study: "History of the Christian Church."—Fisher.

XXIII.

THE FUTURE STATE OF THE SOUL.

PRELIMINARY STATEMENT.

"If a man die shall he live again?" Job 14: 14. This is a question as old as man; it has been discussed in all ages by all men, the learned and the ignorant, the savage and the civilized. There is no scheme of philosophy and no system of religion in which it does not have a prominent place.

1. *In our own time an effort has been made along materialistic lines to show in how many ways man resembles the brute creation.* (a) In his body, bone, muscle, and general structure. (b) In his nature, appetite and passions. (c) In life and death; when the brute dies that is the last of him; man, having the structure of the brute, also dies like him. (d) Conclusion: "Let us eat and drink for to-morrow we die." There is no higher life. This has been aptly termed "The Dirt Philosophy."

2. *In all time and especially since the age of Christ, the teaching of the Bible has been to show in how many ways man resembles God.* (a) Man has a body fashioned by God which is the temple of the Holy Ghost; it is therefore to be kept clean and pure. Gen. 1: 26; 2: 7. 1 Cor. 6: 19, 20. (b) In

nature, mind and soul, man was made in the image of God. Gen. 1: 26, 27; 2: 7. In his moral, spiritual and intellectual image. (c) Man is given the hope of a future life to be lived with God. (d) Conclusion: Therefore let man strive to live like God; to prepare in this life to live through the countless ages of eternity; to walk worthily while on earth of his high birth and noble calling. Matt. 5: 48.

3. *Philosophers and religious teachers in every race and nation have had glimpses of this great truth of the immortality of the soul.* Hence we have their arguments from (a) analogy; (b) universal expectation; (c) persistency of a belief that there must be a future state in which the evil man would reap the penalty for his bad deeds, and the good man the reward that he merited for his well-spent life. But after all these are but arguments.

4. *The certainty of a life beyond the grave* rests upon Christ's resurrection and by it is placed beyond the shadow of a doubt. Argument stops here because our feet are upon a fact. We can now see all the intimations of immortality converging to that one point. Jno. 14: 19. Jno. 14: 1–3. 1 Cor. 15: 12–23.

THE OLD TESTAMENT DOCTRINE.

We have the fact of a life after death foreshadowed in the Old Testament; the light is not nearly so clear as in the New Testament, still it is here. Christ Himself, speaking to this point said: "And as touching the dead that they rise; have ye not read in the

Book of Moses, how in the bush God spake unto him saying, 'I am the God of Abraham, and the God of Isaac and the God of Jacob'? He is not the God of the dead but the God of the living." Mark. 12: 26, 27. Genesis teaches in its first chapters that man was created immortal and free from sin; only the body was formed from the dust of the ground, not the soul. In a number of Old Testament passages we see this doctrine of the immortality of the soul plainly set forth: "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption." Ps. 16: 10. Ps. 17: 15. "Thy dead men shall live, together with my dead body shall they arise." Is. 26: 19. The doctrine is very clearly stated in the book of Daniel: (12: 2) "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." In Heb. 11: 13–16, the Old Testament worthies are represented as strangers and pilgrims on earth and as seeking a better country. Read in the light of the New Testament these texts seem very clear upon the point in question. The Jews certainly believed in a future life when Christ came. Acts 23: 6; 26: 6–8.

THE NEW TESTAMENT DOCTRINE.

It is one thing to believe in a doctrine which is founded upon certain passages scattered here and there like rays of light and another thing to behold

the source of the light. In the New Testament we see Christ the only sure hope for our immortality. Because He lives we shall live also. Jno. 11: 25, 26.

1. *We are here taught "The continuous personal, conscious, individual existence of the soul after death and the dissolution of the body."* 1 Cor. 15: 53. Jno. 14: 3. The Gospels, the Epistles, and Revelation are filled with this thought. The apostles everywhere proclaimed the resurrection from the dead. Acts. 3: 15. The other world was very near to the early Christians; they spoke of death as a sleep. Thousands of martyrs gave up their lives in the full assurance that they would immediately be with Christ in heaven. John wrote in the book of Revelation in the most graphic way of the glories of the new Jerusalem. Rev. 21: 10–27. The state of blessedness after death is for believers in Christ. 1 Cor. 15: 57. Rev. 14: 13.

2. *Many New Testament passages teach* that the probation of the soul ends with death. "It is appointed unto men once to die but after this the judgment." Heb. 9: 27. See also the Parables of the Rich man and Lazarus (Luke 16:19–31) and the Ten Virgins (Matt 25: 1–13) spoken by Christ in illustration of this subject; He says at the conclusion of the latter parable. "Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13. "Blessed are they that do His commandments that they may have a right to the tree of life, and may enter in through the gates of the city," Rev. 22: 14. The Protestant doctrine shows that

"There is no satisfaction to be rendered in the future life for sins done in the body." One of the most liberal ministers in Chicago said on a certain Sunday at the conclusion of his sermon: "Happiness and joy are possible only in harmony with the moral order of the universe; to go against this is to go unto disorder, confusion, shame, remorse, misery and moral death." But he was only repeating what the Bible tells us. Matt. 25:35–46. Rev. 21:8; 22:15. But no man need to go astray unless he will for "The Spirit and the Bride say come, and let him that heareth say come and let him that is athirst come, and whosoever will let him take the water of life freely." Rev. 22:17. Christ shall judge all men in righteousness.

3. *Perfection in holiness.* "The Protestant doctrine is that the souls of believers are at death made perfect in holiness." John says: "I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors and their works do follow them." Rev. 14:13. In the Scriptures this life on earth is uniformly referred to as a state of conflict and strife. Phil. 1:23. When a man dies in the Lord he is said to enter into rest, not upon another period of conflict. It is sometimes objected that this is not possible, that a soul cannot be so changed by death; no, death may not change the soul of the believer but Christ can change it; when He was upon earth He healed at a touch; He opened the blind eyes at a word; He called back

the spirits of the dead. In the conversion of Paul his heart was in an instant changed from hate to love of Christ. It is reasonable and possible that this same Jesus should perfect the souls of His followers when they enter upon the blessed state after death.

From the general trend of the New Testament teaching it is quite evident that those who trust in Christ are with Him after death, (2 Cor. 5: 2. Jno. 14: 1–3) although there may be a more blessed state after the general judgment.

4. *But with what body do they come?* "Paul has given us an elaborate argument upon this glorified body in 1 Cor. 15: 35–54. (a) We shall have a body in the future life, a distinct body. Christ had a body like and yet unlike that which He had before His resurrection. The apostles knew Him to be the same Christ, He had the marks of the cross in His hands, and feet and side. "We must exist somewhere, nowhere or everywhere." Nowhere is no existence, everywhere is simply a part of the universal being, to exist somewhere is to exist in connection with a body. (b) we do not have this body, we do not sow the oak but the acorn, we do not plant the rose-bush but the rose-slip, not the apple but the apple seed; In the product we have the same yet not the same. (c) "It is sown in dishonor, it is raised in glory." Often weak, emaciated by sickness, worn by disease, troubled by care here, it is raised a glorious body. (d) "It is sown in weakness it is raised in power. It is sown a natural body, it is raised a spiritual body." Here the physical predominates. We see

things through the veil of the flesh, we desire things physical. We have a part with the animal. There the veil of the flesh is taken away; the spiritual predominates: We see things as God would have us see them.

QUESTIONS.

Is the question of the immortality of the soul of universal interest? What is the nature of the effort which is being made along materialistic lines? What is the uniform teaching of the Bible? Have philosophers and religious teachers of all ages had glimpses of this truth? What is really the only ground of certainty? What is the Old Testament doctrine? The New Testament doctrine? What is taught about the conscious existence of the soul after death? Does the probation of the soul end with death? What is perfection in holiness? With what body do we appear in the other world?

XXIV.

THE KINGDOM OF GOD.

THE KINGDOM IN THE NEW TESTAMENT.

We have a New Testament "Because Jesus Christ came into the world, an epoch-making personage in the history of religion and revelation"; we look into its pages to see what were His thoughts and ideals. He spoke much about "His kingdom." "The Kingdom of Heaven" and "The Kingdom of God." He sought to explain what the Kingdom was like (Matt. 13: 11, 19, 24, 31, 33, 44, 45, 52; 22: 2); the time of its coming (Matt. 24: 14); its completeness (Matt. 24: 36); the conditions of entrance (Matt. 25: 1–14); that He was to sit on His throne at last judging all men (Matt. 25: 31, 32) and that all power was given to Him in heaven and in earth. The Old Testament prophets were continually writing about the New Kingdom that was to be ushered in with the Messiah. Isaiah wrote of Him "The Government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of peace, of the increase of His government and peace there shall be no end. Isa. 9: 6, 7.

1. "*There are four leading types of doctrine in the New Testament.*"

(a) The Kingdom of God. Matthew, Mark and Luke.

(b) Eternal life. John's Gospel.

(c) Free access to God. Hebrews.

(d) Righteousness of God. Paul's Epistles.

Every earthly kingdom stands for certain ideals. Europe and the United States stand for much higher ideals of life than Turkey or India, China or Africa. The Kingdom of God sets forth the very highest thoughts in regard to religious, political and social matters.

2. *In the Bible there are "Four Conceptions of the Kingdom of God."*

(a) Reign of God over all creatures. Natural Law.

(b) Reign of God over men and nations. Moral Governor.

(c) Reign of God over Israel. National God.

(d) Reign of God as Divine Love over human hearts believing in Him and constrained thereby to yield Him grateful affection and devoted love. (Dr. A. B. Bruce.)

It is this fourth conception that is set forth in the New Testament; the other conceptions are no less true but the special work of Christ was to reveal this supreme rule of Divine Love.

THE FOUNDER OF THE KINGDOM.

Christ did not come simply as the Messiah of the Jews but His mission was to the whole world. He came to conquer by the might of love and truth, to

meet the deepest wants of men and to be the Light and Savior of all not to be superseded but to remain the eternal Christ. He came out of one nation but He was too great for any one nation. Matt. 28 : 18.

1. *He claimed to be Messianic King,* (Matt. 26: 64; 27: 11, 37; 26: 53, 54) and to be the Christ, (Matt 16: 16, 17) the Son of the Living God. He said: "I am the way, the truth and the life." Jno. 14: 6. "He that hath seen me hath seen the Father." Jno. 14: 9. "Heaven and earth shall pass away but my words shall not pass away." Matt. 24: 35.

2. *He is called the "Son of man."* Jno. 5: 27 and 6: 27. As such Jesus stands in a relation of solidarity and sympathy with the whole human race. The kingdoms of the earth are founded upon force; their symbols are the beasts and birds of prey, the lion, the bear, the eagle. Jesus' kingdom is based upon love and sympathy; His symbol is that of a suffering and triumphant man.

3. *He is Called the "Son of God."* Luke 1: 35. Jno. 1: 49. Not in the sense that all men are sons of God (a) in an official sense. He was announced, (Luke 1:35–41) baptized, (Matt. 3:16, 17) and did His work as the Son of God. Matt. 16: 16, 17. (b) In an ethical sense. He knew the Father as no man can know Him. He had entered into all His plans. Jno. 14: 7.

THE MAIN DOCTRINES OF THE KINGDOM.

These are concerned with four subjects:

1. *God.* In the Old Testament He has been in

certain sense shown as the national God, dwelling for a time in the Holy of Holies, ministered to by priests, appeased by sacrifices but now He has come forth to visit all His children with gracious compassion. He is represented in the Lord's prayer as "Our Father." He is the Father of all men. "He is a spirit" and must now be worshiped not with sacrifices and in a temple but "in spirit and in truth" Jno. 4: 23, 24. God's care for man is taught in the lesson of the sparrows.

Man is beaten, buffeted and betrayed by his best friends, he feels himself alone; but so likewise was Christ yet He was God's only Son. In no condition of life can we get beyond God's wondrous love and care.

2. *Man.* We are apt to look upon a man as worth something when he has a place and position in the world, but Jesus looked upon a man stripped of goods and character and pronounced him worth saving. Luke 19: 10. On the other hand no amount of wealth which a man could accumulate would compensate for the loss of the soul. "What shall it profit a man, if he shall gain the whole world and lose his own soul." Mark 8: 36. Pantheism regards man as insignificant and a part of nature but Christ taught the worth and dignity of man. Matt. 6: 25–34. Jno. 3: 16.

3. *Sin* and sinners. There is a difference here. Sin was something awful to Christ. He used strong language in regard to it. He said it was better to pluck out the right eye and cut off the right hand if

they offended in sin rather than that the whole body should be cast into hell. Matt. 5: 29, 30. For the sinner Jesus had the utmost campassion and love. He believed in the redeemableness of mankind. For this cause He came into the world. Luke 15: 1–24.

4. *Righteousness.* Christ's aim is the perfection of motive and character; that through right principles of thought and action each man may become self-legislative. He had positive ideas of righteousness. The Pharisees of His time had the law and had set a hedge about it; they were concerned with an outward observance of rules. Externalism; they performed religious duties to be seen of men. Jesus began with the heart, inward obedience. The Pharisees began with the exterior, making clean the outside: hence the clash between Christ and the Pharisees. The way of Christ is the only way of true righteousness. He laid down only two great laws. Love to God and love to man, (Matt. 22: 37–40) and "on these two commandments hang all the law and the prophets.

CONDITION OF ENTRANCE.

1. *Faith.* Again and again Christ makes the condition of healing to depend upon faith. He does it all but He says to the afflicted, "According to your faith be it unto you," as though nothing could be done without it. Faith is belief in Christ, what He says, what He does, what He teaches, Luke 5: 20; 17: 19; 7: 50. Gal. 3: 24.

2. *Citizenship* in this kingdom is worth having; for it a man might well sacrifice everything. See the

Parable of the Hid Treasure and Pearl of Great Price. Matt. 13: 44, 45.

THE EXTENT AND FATE OF THE KINGDOM.

The New Testament passages on this subject are of two kinds; one of which represents a large growth from a small beginning like the mustard seed and the leaven, (Matt. 13: 31–33) and the other a sudden ending when all things are ready and the harvest is ripe. Matt. 13: 24–30 and 36–43.

We know positively three things about this kingdom:

1. *That it will be progressive.* Isaiah said long ago "Of the increase of His government and peace there shall be no end," Is. 9: 7. John the Baptist predicted of Christ that "He must increase." Jno. 3: 30. Jesus gave the parables of the mustard seed and the leaven (mentioned above) to show how His rule should advance in the world. The apostles thought at first that Christ had come to establish an earthly kingdom; they could not comprehend the greatness of His plans. We are just beginning to see the largeness and magnificence of His empire.

2. *Universal.* Christ attached His religion to no country and no race, no caste or class. He said: "Go ye therefore and teach all nations." Matt. 28: 19. Peter had to struggle at first to get rid of his national prejudice but at length even he declared, (Acts 10: 34–35) "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Zechariah (9:10) prophesied long ago, "His dominion shall be from sea to sea and from the river even to the ends of the earth." The heathen religions belonged each to a particular nation. The conception of a religion as something apart from the state was a thought entirely foreign to the heathen mind. In christianity men as men irrespective of nation or condition are commanded and entreated to seek pardon and reconciliation through the universal Savior,

3. *Everlasting.* Every other kingdom and power shall pass away but this shall endure forever. "Behold one like the Son of man came with the clouds of heaven . . . and there was given Him dominion and glory and a kingdom that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14. "For behold He cometh with clouds and every eye shall see Him and all kindreds of the earth shall wail because of Him. Even so Amen. I am the Alpha and Omega, the Beginning and the Ending, saith the Lord which is which was and which is to come. The Almighty." Rev. 1: 7, 8.

QUESTIONS.

What is this kingdom as spoken of in the New Testament? Give the four leading types of doctrine. How many conceptions of the Kingdom of God are there in the Bible? Name them. What is the sense in which this Kingdom of God is used in the New Testament? What can be said of the Founder of the Kingdom? What are His two titles and what do they signify? What are the Ideals of the Kingdom? The Righteousness? The condition of entrance? The Extent and Fate?

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